هزار

میخ — — *mīkh* (also میخی *mīkhī*) (of) a thousand nails. (1) A *darwīsh's* habit closely stitched. Salmān says (Bahār) :—

دوتوی فقرا جامه ایست کز عظمت هزار میخی افلاکش آستر یابی

Khusraw says (ibid.) :—

چو گشت نغمهٔ مرغان صبح گاه بلند هزار میخی شب بر خود آسمان بدرید

(2) The starry firmament. (3) A common strumpet.

نقش بر آوردن — — *naqsh bar āwurdan*, to bring forth a thousand impressions. To produce a thousand accidents and determinations.

هزاری *hazārī*, of a thousand. (1) The command of a thousand retainers. (2) One who performs a thousand 'sittings' in physical exercise. Najāt says (ibid.) :—

ای که در هند جفا تیغ تو کاری باشد منصب تخته شلنگ تو هزاری باشد

یك هزاری *yak hazārī*, (1) a man who receives a thousand rupees per month salary. (2) A commander of gunmen.

پنج هزاری *panj hazārī*, of a five thousand. A very high rank in the army. One in command of five thousand men.

هفت هزاری *haft hazārī*, of seven thousand. A rank in the army—one in command of seven thousand soldiers.

ده هزار *dah hazār* (also ده هزاران *dah hazārān*), ten thousand. (2) The fourth of seven games of chess, also named خانه گیر (*Khāna-gīr*). These seven games are : فارد (*Fārd*, or *Fārid*), زیاد (*Ziyād*), ستاره (*Sitārah*), خانه گیر (*Khāna-gīr*), طویل (*Ṭawīl*), هزاران (*Hazārān*) and منصوبه (*Manṣūbah*).

صد هزار بیدق *ṣad hazār baydaq* (also بیذق *baydhaq*), a hundred thousand pawns. The stars.

AMINUDDIN KHAN.

(*Concluded*).

هزار

چشمه — — *chashma*, a thousand streams. A cancer, a mortal disease.

خانه — — *khāna*, a thousand houses. Same as هزار تو q. v.

خوابه — — *khwāba*, of a thousand slumbers. Very sleepy eyes. Khusraw (Bahār) :—

بعد از هزار شب هم اکنون شبی نخسپد این دیدهٔ که شبها بودی هزار خوابه

داستان — — *dāstān*, (also *dastān*) of a thousand tales. The nightingale of Khurāsān, which is similar to the dove in colour. Kamāl Ismā'īl says (Rsh.) :—

ازان همین نه زند سرو دست اندر باغ هزار داستان بر گل همی زند دستان

دانه — — *dāna*, a thousand grains. (1) The thousand leaf (flower). (2) A rosary of a thousand beads, for saying prayer, in counting which they repeat the praises, names or attributes of God. Tāthīr says (ChirH.) :—

درچشم اهل بینش کم نیست شور عاشق یك دانه اشك بلبل باشد هزار دانه

and Salmān says (ARaj.) :—

نه چرخ هزار دانه گردان در حلقهٔ ذکر خانقاهت

رنگ برآمدن — — *rang bar āmadan*, to bring forth a thousand colours. To decorate oneself in many ways. Salīm (Bahār) :—

هزار رنگ برآمد به پیش روی تو گل ولی نه شد که تو اند نمود رنگ ترا

سر داشتن — — *sar dāshtan*, to have a thousand heads. To have a thousand desires. Qubūl says (ARaj.) :—

ترابه غیر هوای تو هیچ در سر نیست به غیر گر نگری او هزار سر دارد

ستون — — *sutūn*, a thousand pillars, or columns. (1) A celebrated place in Persepolis. (2) A building founded by 'Abdu'l Ḥamīd Muḥammad Tughlaq. Badr Chāch says :—

نه سقف بی ستون که به شش روز شد تمام در گوشهٔ هزار ستون تو مضمر است

سفند — — *sifand*, same as هزار اسفند q. v.

هزار

پا — — *pā*, a millipede. The scolopendra, a palmer-worm of a dangerous species. Kamāl Ismā'īl says (ibid.) :—

ترسم که چون دراز شد این شعر هیچ کس   در گوش خود رهش نه دهد چون هزار پای

and A<u>sh</u>raf says (ibid.) :—

طول امل که کرده به مغز استوار پای   مارست نیست پای مکش از هزار پای

پسر — — *pisar*, a thousand sons. A medicinal grass.

پیرهن گوشت گرفتن — — *pīrahan gū<u>sh</u>t giriftan*, to take the flesh of a thousand bodies. To grow very fat. Mullā <u>Sh</u>ānī Takallū says (ARaj.) :—

دوش هزار پیرهن گوشت گرفته ام که گفت   پاره استخوان شده شانی درد مند ما

تابه — — *tāba*, of a thousand beams. The sun. Sayf Asfirangī says (Jah.) :—

تا می تابد هزار تابه   از گنبد این کنانه طارم

تو — — *tū* (and توی *tūy*, also خانه *<u>kh</u>āna*), a thousand divisions ; a thousand folds. The second stomach of beasts. Salīm reviles a glutton (Bahār) :—

پی کیپا چو او روانه شود   آفت صد هزار خانه شود

جریب — —*jarīb*, a thousand chains. A garden, built by <u>Sh</u>āh 'Abbās Māḍī, covering an area of a thousand *jarībs*, in Iṣfahān ; very cool and beautiful. Muḥsin Tā<u>th</u>īr says (Bahār) :—

چه حاجتست به گلگشت باغ اسیران را   قفس هزار جریب است عندلیبان را

جشان[1] — —*ja<u>sh</u>ān*, a thousand yards. A creeper, like a vine, but thorny. It creeps along the trees nearby. Its fruit is red, as big as a vetch, called ماردارو (an antidote to snake-bite). Its fruit is called عنب‌الحیه *'Inabu'l Ḥayya* (the grape of the serpent), and its root is known as عودالحیه *'Ūdu'l Ḥayya* (the aloe of the serpent). In <u>Sh</u>īrāzī it is called نخوشی *Na<u>kh</u>ū<u>sh</u>ī*.

1. Lexicographers give various readings of the epithet. They are (I) هزارکشان (ARaj.) ; (II) هزارجشان (BQ.) ; (III) هزارچشان (BQ., Bahār, ARaj., Rich., John.) ; (IV) هزاربجان (MF.) ; (V) هزارخشان BQ., R<u>sh</u>., Jah., Ka<u>sh</u>f., ARaj., Rich., John) ; and (VI) هزارافشان (almost all these and BAj.). It is interpreted by all these writers in different ways.

هزار

سی صد *sī ṣad*, three hundred. Innumerable.

صدی ذات *ṣadī dhāt*, a personnel of a hundred. A *manṣab* (rank). One of this rank received two lacs of *dāms* (five thousand rupees).

پان صد ذات *pān-ṣad dhāt*, a personnel of five hundred. A rank whose occupant received eight lacs of *dāms* (twenty thousand rupees).

هزار

هزار *hazār*, a thousand. (1) A bird called the thousand voices (هزارآواز), having an uncommon variety of melodious modes; a species of nightingale. Ḥāfiẓ says :—

صد هزاران گل شگفت و بانگ مرغی برنخاست   عندلیبان راچه پیش آمد هزاران راچه شد

and 'Alī of Khurāsān says (Bahār) :—

باآن که بود مرغ دلم بلبل ضعیف   هرجا که می نشست نوای هزار داشت

(2) Innumerable, very many. Naẓīrī says (ARaj.) :—

به فتوۀ خرد پارسا طلاق دهم   اگر هزار به بخشند مهر دختر تاک

(3) A term employed in the game of *nard*.

آستین —— *āstīn*, a thousand sleeves. The sea—its waves being compared to the sleeves.

اسفند —— *asfand*, a thousand rue plants. The wild rue.

آواز —— *āwāz* (also آوا *āwā*), of a thousand notes. A nightingale.

بز —— *buzz*, a thousand goats. A fortress in Khurāsān.

بیشه —— *bīsha* (also پیشه *pīsha*), a thousand-folded. A large cup; anything which contains many others inside it, such as a knife which has in its handle scissors, pen and such like. A vessel in which one can put other pots and take them out at the time of need. Salīm says (ChirH.) :—

گہی گل است و گہی آفتاب و گاهی آه   هزار بیشه بود جام می به مجلس شاه

and 'Abdu'l Razzāq Fayyāḍ says (Bahār) :—

از یك نگہت ز دست رفتم   چشم تو هزار بیشۀ ماست

صد

پیوند — — *paywand*, of a hundred tendons. (1) A shepherd's staff or garment. (2) A herb.

تو — — *tū*, a hundred folds. That part of the tripe or stomach so called.

چراغ — — *chirāgh*, a hundred lamps. (1) A tree, rooted out, on whose off-shoots they hang a lamp and thus illuminate the place. Ṭughrā says (Bahār) :—

کدو گر شود مجلس افروز باغ بود پیش مستان به از صد چراغ

(2) Many, innumerable lamps. Niẓāmī says (Bahār) :—

گل سرخ چون کله بند د بباغ فروزد ز هر چشمهٔ صد چرا غ

دهن — — *dahan*, a hundred mouths. (1) A hundred kinds of sounds. Sālik of Qazwīn says (ChirH.) :—

مراهم اگر بودی آن برگ و ساز یکی قدردان شاه شاعر نواز
چو بلبل بر و صد دهن خواندمی بر و سرو بالا گل افشاندمی

(2) One who says one thing and then another.

به صد رنگ شدن *bi ṣad rang shudan*, to become a hundred colours. To change colours on account of shame and ignominy. Sālik Yazdī says (BAj.) :—

تنها نه شد از لعل تو عناب به صد رنگ در جام و سبو گشت می ناب به صد رنگ

شاخ کردن — — *shākh kardan*, to split into a hundred branches. To break into a hundred pieces.

و چهارده — — *wa chahārdah*, a hundred and fourteen. The hundred and fourteen *sūrahs* of the Qur'ān.

و چهارد ه عقد — — *wa chahārdah 'iqd*, a hundred and fourteen necklaces. Same as صد و چهارد ه q. v.

دو صد *dū ṣad*, two hundred. Innumerable. Ṣā'ib (Bahār) :—

هر که باخود دو گواه از رگ گردن دارد می برد پیش دو صد دعوی بی‌معنی را

Also see يك دله.

هفتاد

و دو شاخ —— *wa dū shākh,* seventy and two branches. (1) A phrase used to signify the seventy tribes and different forms of religion upon earth. (2) Seventy-two modes of chanting the Qur'ān.

و دو کشتی —— *wa dū kashtī,* seventy and two belts. Seventy-two creeds.

و دو ملت —— *wa dū millat,* seventy and two creeds. (Sometimes هفتاد و اند ملت also). All the creeds come to seventy-three, one of them being the *Sunnat Jamā'at*; but while speaking of it as هفتاد و اند we exclude the above-named from the list, and take notice of the seventy-two only. These seventy-two really form six groups of twelve each, namely, رافضیه (*Rāfiḍiyya*), خارجیه (*Khārijiyya*), جبریه (*Jabriyya*), قدریه (*Qadariyya*), جهمیه (*Jahmiyya*) and مرجیه (*Marjiyya*). Naẓīrī says (ARaj.) :—

آن کس که دین ندارد و گوید که عارفم تکفیر او به ملت هفتاد و اند کن

Khāqānī has mentioned it as هفتاد و سه فرقه (seventy-three sects) also, as in :—

خلق هفتاد وسه فرقه کرده هفتاد و دو حج انسی و جنی و شیطانی مسلمانی دیده اند

و هفت —— *wa haft,* seventy-seven. Very many, numerous.

به هفتاد و هفت آب شستن *bi haftād wa haft āb shustan,* to wash with seventy and seven waters. To overwash. Niẓāmī says (Bahār) :—

چو همخوان خضری برین حرف جوی به هفتاد و هفت آب لب رابشوی

صد

صد انگشت نهادن *ṣad angusht nihādan,* to place a hundred fingers. (1) To find a hundred faults. (2) To commit a hundred faults.

برگ —— *barg,* of hundred petals. A kind of narcissus, also called هفت زرده. See هفت رنگ.

پایه —— *pāya,* of a hundred feet. (1) A shipworm, a centipede, long, hairy and of different colours. (2) A species of hairy catapillar or canker.

چهل

ته —— *tah*, forty folds. An ample coat of mail.

چراغ —— *chirāgh*, forty lamps. An instrument of illumination consisting of a large number of lamps. Tāthīr says (ChirH.) :—

نیست یك شیشه که ازسوز دل صد پاره چل چراغی به سر تربت ماروشن نیست

ساله —— *sāla*, of forty years. The angels, reason and Adam.

صبح —— *ṣubḥ*, forty morns. The forty days during which the nature of Adam was fermented.

قد —— *qadd*, for forty statures. A sort of manner.

قدمی —— *qadamī*, pacing 'forties.' (1) A walk. (2) A custom at the funeral of Muslims of stepping back forty paces from the grave and again advancing towards it before reading the service over.

پنجاه

پنجاهه *pinjāha*, of fifty (days). (1) A prayer used daily during Lent. (2) The Christian Lent. Khāqānī says (Jah.) :—

پس از چندین چله در عهد سی سال روم پنجاهه گیرم آشکارا

هفتاد

هفتاد *haftād*, seventy. Very many, innumerable. Niẓāmī (Bahār) :—

بنه بست زین کوه هفتاد راه به هفتم فلك بر زده بارگاه

به هفتاد آب شستن *bi haftād āb shustan*, to wash with seventy waters. To overwash. Niẓāmī says (AsLugh.) :—

بشویا نیم گربه هفتاد آب زآبش دهد شعلهٔ اجتناب

Also Bābā Fughānī (AsLugh.) :—

از داغ های لاله بر افراخت صد علم پشمینه ام که عشق به هفتاد آب شست

کشتی —— *kushtī*, seventy fights. The seventy kinds of diseases, incident to loving creatures.

واند ملت —— *wa and millat*, seventy and a few creeds. Better and more often used as هفتاد و دو ملت q. v.

سی

(8) رامس جان (*Rāmi<u>sh</u>-i Jān*), also رامش جهان (*Rāmi<u>sh</u>-i Jahān*), (9) سبز در سبز (*Sabz dar sabz*), (10) سروستان (*Sarwistān*), (11) سروسهی (*Sarw-i Sahī*), (12) شادروان مروارید (*<u>Sh</u>ādurwān-i Marwārīd*), (13) شبدیز (*<u>Sh</u>abdīz*), (14) شب فرخ (*<u>Sh</u>ab-i Farrukh*), also فرخ شب (*Farru<u>kh</u> <u>Sh</u>ab*), (15) قفل رومی (*Qufl-i Rūmī*), (16) گنج بادآورد (*Ganj-i Bādāwurd*), (17) گنج گاو (*Ganj-i Gāw*), or گنج کاوس (*Ganj-i Kā'ūs*), (18) گنج سوخته (*Ganj-i Sū<u>kh</u>ta*), (19) کین ایرج (*Kīn-i Īrij*), (20) کین سیاوش (*Kīn-i Siyā'ū<u>sh</u>*), (21) ماه بر کوهان (*Māh bar Kūhān*), (22) مشک دانه (*Mu<u>sh</u>k Dāna*), (23) مروای نیک (*Marwā-i Nīk*), (24) مشک مالی (*Mu<u>sh</u>k Mālī*), (2) مهربانی (*Mihrbānī*), or مهرگانی (*Mihrgānī*), (26) ناقوسی (*Nāqūsī*), (27) نو بهاری (*Nawbahārī*), (28) نوشین باده (*Naw<u>sh</u>īn Bāda*), (29) نیم روز (*Nīm Rūz*), and (30) نخچیرگانی (*Na<u>kh</u>chīrgānī*). Niẓāmī has mentioned these in his ma<u>th</u>nawī *<u>Kh</u>usraw <u>Sh</u>īrīn*, except three (راح روح ، آئین جمشید and نو بهاری), and in their stead adds four more, namely, نو روز (*Nawrūz*), غنچهٔ کبک دری (*<u>Gh</u>uncha-i Kabkdarī*) فرخ روز (*Farru<u>kh</u> rūz*), and کی خسروی (*Kay<u>kh</u>usrawī*). Therefore, they seem to be thirty-one in number, although generally known as سی لحن ; or it may be that the last is an additional one.

مهرهٔ ماه صیام — — *muhra-i māh-i Ṣīyām*, thirty gems of the month of 'fasting.' The thirty days of the month of Ramaḍān. <u>Kh</u>āqānī :—

تا گشاده شش درسی مهرهٔ ماه صیام   غلغلی زین هفت رقعهٔ پاستان انگیخته

سی و دو جماعت *sī wa dū jamā'at*, thirty and two parties. All the religions of the world. Apparently it seems to refer to the seventy-two creeds (هفتاد و دو ملت), but why the figures were fixed to this cannot be said. Sayfī of Bu<u>kh</u>ārā (says BAj.) :—

امام زاده که کارش بغیر طاعت نیست   پری رخیست که درسی و دو جماعت نیست

چهل

چهل تن *chihal tan*, forty persons. The forty persons, whom Moses is affirmed to have slain and brought to life again.

تنان — — *tanān*, forty bodies. A group of persons, known as ابدال for whose sake God is said to keep the world in existence.

بست و یک

بست ویك پیكر *bist-wa-yak paykar*, twenty-one bodies. (1) The starry figures of the northern hemisphere. As in Badr Chāch :—

بست ویك دان پیكر زلف ز كسوت در شهال   سینهٔ پر نور شان گنجینهٔ اسرار من

(2) The twelve Signs of the Zodiac and the nine heavens.

خیلتاش — — *khīltāsh*, twenty-one generals. Same as بست و یك پیكر (2). Khāqānī says :—

بست و یك خیلتاش سقلا بش   حبل وی ماه را شكست آخر

قران — — *qirān*, the twenty and one 'conjunctions,' namely, the conjunction of Saturn, of Mars with four, of the sun with three, of Venus with two planets, and that of Mercury with the moon. Khāqānī says :—

هر هفت رسد به برج میزان   تا بست و یكش قران به بینم

گریبان — — *girībān*, twenty and one collars. Same as بیست و یک پیکر q.v.

وشاق — — *washāq*, twenty and one transitory ones. Same as above. q. v.

سی

سی پاره *sī pāra*, thirty pieces. One of the thirty parts (or books), into which the whole text of the Qur'ān has been divided. Ṣā'ib says :—

جمع گر از بستن لب شد دل من دور نیست   خامشی بسیار ازین سی پاره قرآن کرده است

(ChirH. reads the second hemistich as خامشی سی پاره را بسیار). See ده آیت.

ستاره پاک — — *sitāra-i pāk*, thirty holy stars. The thirty teeth of a man.

لحن — — *laḥn*, thirty melodies in music, composed and arranged in the following order by the celebrated Persian musician Bārbad (باربد): (1) آرائش خورشید (*Ārāyish-i Khurshīd*), also آرائش جهان (*Ārāyish-i Jahān*), (2) آئین جمشید (*Ā'īn-i Jamshīd*), (3) اورنگی (*Awrangī*), (4) باغ شیرین (*Bāgh-i Shīrīn*), (5) تخت طاقدیسی (*Takht-i Ṭāqdīsī*), (6) حقهٔ کاوس (*Ḥuqqa-i Kā'ūs*), (7) راح روح (*Rāḥ-i Rūḥ*), or راه روح (*Rāh-i Rūḥ*)

دوازده

دوازده جوسق *dawāzdah jawsaq,* the twelve mansions. The twelve Signs of the Zodiac.

رخ — — *rukh,* the twelve towers, *i.e.,* the twelve heroes, Gūderz their leader among them, who were chosen by Kay Khusraw (Kayaseres), king of Irān, to fight an equal number under Pīrān, nominated by Afrāsiyāb, King of Tūrān (Transoxiana) to decide the boundaries of those empires. A fierce battle took place in the valley of Kanābād hills, in the country of Khurāsān. The Persians proved victorious, and Pīrān was killed. In consequence of this defeat the Turks abandoned all the country to the south of the river Oxus. These heroes are often alluded to, and are equally celebrated in Persian histories and poems. The heroes, probably twelve in all, are known by this epithet, sometimes also styled as یازده رخ *yāzdah rukh*—eleven towers—each of them, so to say, was a pillar of prowess and bravery.

مقام — — *maqām,* the twelve stations. The twelve notes of music, namely, راست (*Rāst*), صفاهان (*Ṣafāhān*), also شباب (*Shabāb*) بوسلیک (*Bū Sulayk*), عشاق (*'Ushshāq*), زیر بزرگ (*Zīr Buzurg*), زیر کوچک (*Zīr Kūchak*), حجاز (*Ḥijāz*), عراق (*'Irāq*), زنگله (*Zangula*), حسینی *Ḥusaynī*), رهاوی (*Rahāwī*) and نوا (*Nawā*).

میل — — *mīl,* the twelve miles. Same as دوازده جوسق q.v.

چارده

چار ده روایت *chārdah riwāyat,* the fourteen recensions. The fourteen recensions of the fourteen pupils of seven leading "Readers" (هفت قراء q.v.). Ḥāfiẓ says :—

عشقت رسدبه فریادگرخودبسان حافظ   قرآن زبر بخوانی با چار ده روایت

ماه — — *māh,* fourteen moons. (1) The moon as seen on the 14th night, the fullmoon. (2) A mistress.

معصوم — — *ma'ṣūm,* fourteen innocent ones, namely, the Prophet Muḥammad, his daughter, and the twelve Imāms as recognised by the Shī'a Muslims.

ده

عقل — — *'aql*, ten wisdoms. The ten angels. In the idiom of the philosophers عقل (wisdom) really means angel.

غلام ترک — — *ghulām-i Turk*, ten Turkish slaves. The ten fingers of the hands, when employed by a musician in playing upon a flute. Khāqānī says :—

چون شاه هندپیش و پس ده غلام ترک   از فرعید گه نی و گه شکر افسرش

ماهی بلورین — — *māhi-ī billūrīn*, ten bright crystalline fish. The ten fingers of a mistress.

مرده — — *marda*, (1) a company of ten men. (2) A captain over ten men. (3) A sturdy and strong person as good as ten. (4) A loquacious, talkative person.

مرده کاری کردن — — *marda kārī kardan*, to do the work of ten men. To overwork, to work too much.

مرده گفتن — — *marda guftan*, (also ده مرد *dah mard*), to talk as ten men. To talk too much. Shaykh-i Shīrāz says (Bahār) :—

حذر کن زنادان ده مرده گوی   چو دانا یکی گوی و پرورده گوی

مسکن ادریس — — *maskan-i Idrīs*, the ten houses of Idrīs. Paradise.

نه — — *nuh*, ten-nine. (1) زیب — ornament, decoration, because the numerical value of the word زیب, according to the Abjad (ابجد) system of calculation, comes to nineteen. Khāqānī :—

موکب شاه اختران رفت به کاخ مشتری   شش مه داده ده نهش قصر دوازده دری

(2) To inflict a loss upon some body. (3) Two things that are almost the same as regards quality and quantity.

و دو نرگسه — — *wa dū nargisa*, twelve narcissi. The twelve houses of the Zodiac. Khāqānī says :—

نعل پی اوست چرخ کز عمل دست او   آن ده و دو نرگسه بر سرایوان او

هفت — — *haft*, ten-seven. An ancient coin, so called because of ten *mithqāls* it contained only seven of pure gold.

ده

ختنی — — *khutanī*, ten *khutanīs*. The ten fingers. Khāqānī :—

نای عروس از حبش ده ختنی زپیش و پس   تاج نها ده بر سرش از نی و قند عسکری

دایگان — — *dāyagān*, ten nurses. Same as ده ترك. Also see هشت خلد.

دل — — *dil*, (also دله *dila*), of ten hearts. (1) Fickle, faithless. Mawlawī-i Maʿnawī says (Bahār) :—

شرح آن بگزارم و گیرم گله   از جفای آن نگار ده دله

and Sā'ib says (ibīd.) :—

از دیدن طرائف اطراف بوستان   وقت نظاره مردم یك دل چوده دله

(2) One who is perpetually changing his creed. (3) Brave, courageous. (4) Curses. (5) An anathema.

ده — — *dah*, ten out of ten. Pure gold.

دهی — — *dahī*, ten out of ten. Pure gold; the first degree of fineness in silver, current and standard money. Qūsī says (Bahār) :—

برعیار من نظر کن بر حریفانم مسنج   قلب ده پنجی نه سنجد کس به نقدده دهی

Also see ده پنجی.

رگه — — *raga*, of ten veins. (1) Brave, courageous, experienced. (2) Zealous, jealous. (3) A bastard, villain, thief, robber, rogue.

روز —— *rūz*, ten days. A short period of time, because ده in reality refers to دو whose numerical value according to the *Abjad* (ابجد) system of calculation comes to ten, (ده). Ṭālib Āmulī says (Bahār) :—

ده روز عیش چون نکند دل در انتظار   گرسن غم به محنت صد ساله ملهم است

and Ḥāfiẓ :—

ده روز مهر گردون افسانه ایست و افسون   نیکی بجای یاران فرصت شمار یارا

زبانی — — *zubānī*, ten-tonguedness. To be always saying different things, not to stick to one's own words. ChirH. quotes Shifā'ī :—

با نسیم خانه زاد بوستانی دوستی   ای گل رعنا چو سوسن ده زبانی زود بود

سال — — *sāl*, of ten years. The seven planets (see هفت اختر).

نه

گنبد — — *gunbad*, nine domes. The nine heavens. Also نه گنبد دوار *nuh gunbad-i dawwār*—the nine revolving domes.

گوهر— — *gawhar*, nine pearls, namely, لعل (ruby), یاقوت (adamant), فیروزه (turquoise), الماس (diamond), نیلم (sapphire), زمرد (emerald), در (pearl), عقیق (cornelian), and مرجان (coral).

مقرنس — — *muqarnas*, nine parlours. The nine heavens. Also نه مقرنس دوار *nuh muqarnas-i dawwār*—the nine revolving parlours.

ده

ده انگشت بر (به) دهان گرفتن *dah angu<u>sh</u>t bar (bi) dahān giriftan*, to place ten fingers on the mouth. (1) To show astonishment and helplessness. (2) To cry, lament, or weep. (3) To show submission, humility, or loneliness. <u>Kh</u>usraw says (R<u>sh</u>.) :—

زبهر آن که ده انگشت بر دهان گیری   دهان ز مصلحت آن که می بماند باز

آیت — — *āyat*, ten verses. A circlet is usually employed by the scribes of copies of the Qur'ān to indicate the end of a sentence (also sometimes a clause), and is thus a mark of punctuation. In the early stages this mark of a circlet was placed after every ten verses (sentences), thus indicating a group of ten verses (آیت). The circlet itself came to be known, by a transference of epithet as a دهآیت.

پانزده — — *pānẓdah*, ten-fifteen. Ornament, decoration.

پنجی — — *panjī*, a false coin, bad money, impure gold or silver. Niẓāmī[1] says (ARaj.) —

بامن آن شد که در سخن سنجی   ده دهی زر دهد نه ده پنجی

Also see ده دهی.

تاس — — *tās*, ten dishes. A wooden shoe.

ترک — — *turk*, ten Turks. The eight fingers and two thumbs of the two hands. See under هشت خلد.

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1. Jah. attributes the couplet to 'Asjadī (عسجدی), and reads it thus :

با من آن شد که در سخن سنجی   ده دهی زر نهم نه ده پنجی

نُه

حجره —— *ḥujra,* nine rooms. (1) Same as نُه پرده q.v. (2) The nine rooms of the harem of the Prophet Muḥammad. Niẓāmī says (Rsh.) :—

دل از کار نُه حجره پرداخته   بنُه حجرهٔ آسمان تاخته

حصار مینا —— *ḥiṣār-i mīnā,* nine blue castles. Same as نُه پرده q.v.

خراس —— *kharās,* nine mills. Same as نه پرده q.v.

خرگاه —— *khargāh,* nine tents. Same as نه و ده q.v.

ده —— *dah,* (also *nuh wa dah*), nine and ten. The decoration and adornment of women.

رواق —— *riwāq,* nine palaces. The nine heavens. Qā'ānī says :—

پس از ورود سرود ازبرای سال طرازت   زهی زمین تو مسجود نُه رواق معلق

Also see دو گوهر.

سیزده —— *sīzdah,* nine-thirteen. A kind of gambling, in India called نوتیری (*Naw-tērī*— nine-thirteen).

شوهر —— *shawhar,* nine husbands. The nine heavens. Badr Chāch :—

دایه مهروے را بہر بلوغ سه پسر   خواب گاه چار زن در زیر این نُه شوهر است

شهر بالا —— *shahr-i bālā,* nine high cities. The nine heavens.

Also نه شهر (nine cities). See هفت ده زیر.

صحیفه —— *ṣaḥīfa,* nine books, (also صحیفهٔ گردون —— *ṣaḥīfa-i gardūn* nine books of the sky). The nine heavens. Khāqānī says :—

نه صحیفه است فلك هفت ده آیت زیرش   عاشقان این همه از سودهٔ سودا شنوند

طارم —— *ṭāram,* nine palaces. Same as نه پرده q.v.

طاق —— *ṭāq,* nine shelves. As above.

طبق —— *ṭabaq,* nine plates. As above.

قصر —— *qaṣr,* same as نه طارم q. v. Also see چار اصل.

کاخ —— *kākh,* same as نه طارم q. v.

هشت

گنج — — *ganj*, eight treasures—those of Khusraw Parwīz.

ماوی — — *māwa*, eight resorts. (1) The eight heavens. (2) The eight paradises.

مرعی — — *mar'ā*, eight pastures. As above.

منظر — — *manẓar*, eight scenes. (1) The eight paradises. See چار اصل. (2) The Zodiac with the orbits of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon.

و چہار چشم فلك — — *wa chāhar chashm-i falak*, eight and four eyes of the sky. The twelve Signs of the Zodiac. Says Khāqānī :—

رای همام گفت که ما خضر دولتیم   کز هشت و چارچشم فلك دید بان ماست

هزاری — — *hazārī*, one of eight thousands. In the idiom of the wrestlers, one who performs eight thousand sittings in exercising. Najāt says (Bahār) :—

چه عجب تخته اگر عود قاری گردد   جای گیر قدمت هشت هزاری گردد

هیکل رضوان — — *haykal-i riḍwān*, the eight palaces of the Gardener. The eight heavens, eight paradises.

نُه

نه بام *nuh bām*, nine terraces. The nine skies.

بام ایوان — — *bām-i aywān*, nine terraces of the building. The nine skies.

پایه — — *pāya*, nine feet. (1) The nine heavens. (2) A pulpit. See سه پایه.

پدر — — *pidar*, nine fathers. (1) The nine heavens. Also see سه ولد. (2) The seven planets with the dragon's head and tail. (3) Same as نه حجره (2).

پرده — — *parda*, nine curtains. The nine heavens.

چشم — See هفت خلد.

هشت

هشت باغ *ha<u>sh</u>t bā<u>gh</u>,* eight gardens. The eight heavens. <u>Kh</u>āqānī says :—

بزم چو هشت باغ بین باد چهار جوی دان   خاصه که سازعاشقان حور لقای نو زند

باغ بقا — — *bā<u>gh</u>-i baqā,* eight gardens of immortality. The eight heavens.

بستان — — *bustān,* same as هشت باغ q. v. <u>Kh</u>āqānī says :—

حبذا خاک مدینه حبذا عین النبی   هر دو اصل چارجوی و هشت بستان آمده

بهشت — — *bihi<u>sh</u>t,* eight paradises, namely, جنت عدن (*Jannat-i 'Adan*), جنت الماوی (*Jannatu'l Māwā*), جنت النعیم (*Jannat'un Na'īm*), علیین (*'Illīyīn*), فردوس (*Firdaws*), دارالقرار (*Dāru'l Qarār*), دارالسلام (*Dāru's Salām*), and خلد (*<u>Kh</u>uld*). <u>Kh</u>āqānī :—

هشت بهشت و نُه فلک هست بهای دولتت   دولت یوسفیت راعقل به هفده مشتری

جنان — — *jinān,* (also هشت‌بنیاد جنان), eight gardens. The eight heavens. See هفت بام.

خلد — — *<u>kh</u>uld,* eight everlasting homes. Same as هشت بهشت. <u>Kh</u>āqānī:

نای‌چون‌شاه حبش ده ترک خاور پیش و پس   هشت خلد ازطبع و نه چشم از میان انگیخته

The epithet نُه چشم —nine eyes—in the second hemistich signifies the nine holes in the lute, and the ده ترک خاور in the first hem., are the eight fingers and two thumbs of the singers playing upon a flute, likened to ten sunny-faced Turks, who form the retinue of the king. In another place these ده ترک assume the form of ده دایگان *dah dāyagān,* ten nurses ; when the same poet says :

نای‌است‌چون‌طفل‌حبش‌ده‌دایگانش‌ترک‌وش؛   نُه‌چشم‌دارد شوخ وخو ش‌صدچشم حیران بین‌درو

دهان — — *dahān,* eight mouths. (1) The wood of aloes. (2) Mallows, Persian hollyhock used as a medicine to cure one suffering from gout.

صفات — — *ṣifāt,* the eight attributes of God, namely, سمع : hearing بصر : seeing, کلام : speech, اراده : will, علم : knowledge, حیات : life, قدرت: might, and ادراک: cognition, as in <u>Kh</u>āqānī :—

زده حواس برون شو به کوی هشت صفات   که هست حاصل این هشت هشت باغ بقا

هفت

وشش و پنج و چهار — — *wa shash wa panj wa chahār*, seven and six and five and four. The seven planets, the six dimensions, the five senses and the four elements.

و نه — — *wa nuh*, seven and nine. The seven articles of a lady's toilet (see هفت در هفت), and the nine ornaments of a lady, namely, سرآویزه (head-pendant), گوش واره (earring), سلسله (chain), حلقه بینی (nose-ring), گلو بند (neck-tie, necklace), بازو بند (amulet), دست ابرنجن (bracelet), انگشتر (ring), and خلخال (a ring of gold or silver — worn by Arabian ladies round their ankles). 'Amīd Daylamī says (Rsh.) :—

عروس دولت تو باد هفت و نه کرده   به بام قصر جلال تو تا ابد مسکون

and Amīr Khusraw (Bahār) :—

هفت و نه این صنم عشوه ساز   طفل فریب آمد و برنا نواز

Also see شش و پنج.

وهشت — — *wa hasht*, seven and eight. (1) High words. Muḥammad Qulī Salīm says (ibid.) :—

آسان بود شکست صف بی دلان عشق   یك ناوك از نگاه تو و هفت و هشت ما

(2) Litigation. (3) The bowl of a dog.

هر هفت *har haft*, each of the seven. Decoration, the seven articles of a lady's toilet (see هفت در هفت). Khāqānī says :—

چون تو هر هفت کردهٔ ای حور   در تو هر هفت ز یور اندازد

See هفت دختر خضرا.

هفته دوست *hafta dūst*, a week's friend. A slight acquaintanc, an inconstant friend.

هشت — — *hasht*, seven-eight. Idle talk, abuse.

هیکل — — *haykal*, seven bodies. (1) The seven heavens. (2) The seven climes. (3) Amulets, charms. It is a prayer read in parts for seven days, and is believed to keep one safe and sound. Khāqānī says :—

این نامه هفت عضو مرا هفت هیکل است   کایمن کند زهول سباع و شر هوام

هیکل رضوان — — *haykal-i riḍwān*, the seven palaces of the Gardener. The eight grades of Paradise.

هفت

— نراد فلك[1] — *narrād-i falak*, seven *nard*-players of the sky. The seven planets. Says Khāqānī :—

تخت ملك نرد را زان سو كه بدخواهان اوست   هفت نراد فلك خانه مششدر ساختند

— نطع — *naṭ'*, seven leather seats. (1) The seven climes. (2) The seven strata of the earth.

— نقطه — *nuqṭa*, seven dots. (1) The seven planets. (2) Decoration.

— نوبتی چرخ — *nawbatī-i charkh*, seven guards of the sky. The seven planets.

— نیم خایه — *nīm khāya*, seven half eggs. The seven heavens.

— نیم خایهٔ مینا — *nīm khāya-i mīnā*, seven glassy half-eggs. The seven heavens. See هفت خانه زرین.

— والای خضرا — *wālāy khaḍrā*, seven green exalted-ones. The seven planets.

— وچهار — *wa chahār*, seven and four. The seven planets and the four elements.

— وشش — *wa shash*, seven and six. The seven planets (see هفت اختر) and the six dimensions (see شش جهت).

— وشش در تنگ — *wa shash dar-i tang*, seven and six narrow doors. The seven countries and six dimensions.

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1. Almost all the dictionaries of the Persian language (ARaj., BAj., BQ., Qul. Kashf., MF., Richardson among them) have written it as هفت نژاد فلك (the seven lineages of the sky) and explained it as implying the seven planets. The correct reading, however, seems to be نراد (*narrād*— from *nard*, after the Arabic measure for Mubālagha). Khāqānī uses it in two of his couplets :—

تخت نرد ملك رازان سو كه بد خواهان اوست   هفت نراد فلك خانه مششدر ساختند

بردم از نراد گیتی يك دو داد اندر سه زخم   گرچه از چار آخشيج و پنج حس در ششدراست

The metre of the couplet defies and easily precludes the reading نژاد and confirms نراد as correct. By the way, the word مششدر in the second hemistich is intriguingly interesting. The poet has not only formed نراد after the Arabic usage from نرد but has also coined مششدر as if it were an adverb from the Arabic (I) quadriliteral root ششدر.

هفت

ملت —— *millat*, seven creeds. The seven creeds of the Muslims, which form the real basis of the so-called seventy-two creeds (هفتاد و دو ملت). The original seven are : Jabrī, Qadarī, Mushabbiha, Munazziha, Sunnī, Shī'ī, and Khārijī. Naẓīrī says :—

کتاب هفت ملت گر بخواند آدمی عامی است نخواند تا ز جزو آشنائی داستانی را

ملل —— *milal*, same as هفت ملت q. v. Sanjar Kāshī eulogises Ḥusayn Qilīch (Bahār) :—

رشحی از معرفتش ترجمهٔ چار کتاب برخی از معدلتش ضابطهٔ هفت ملل

منبر —— *minbar*, seven pulpits. The seven heavens, firmaments. Khāqānī says :—

خامه زده عطارد در لاجورد گردون بنوشته نام سلطان بالای هفت منبر

مندل —— *mandal*, seven circles. The seven heavens.

منزل —— *manzil*, seven stages. (1) The seven heavens. (2) Same as هفت سبع q. v. (3) The seven valleys mentioned in Farīdu'ddīn 'Aṭṭār's celebrated mathnawī, the *Manṭiqu'ṭ-Ṭayr*. They are : (1) وادی طلب (the Valley of Search), (2) وادی عشق (the Valley of Love), (3) وادی معرفت (the Valley of Knowledge), (4) وادی استغنا (the Valley of Contentment), (5) وادی توحید (the Valley of Unity), (6) وادی حیرت (the Valley of Bewilderment), and (7) وادی فقر و فنا (the Valley of Poverty and Annihilation).

مهرهٔ زرین —— *muhra-i zarrīn*, seven golden beads. The seven planets. Khāqānī says :—

قضا به بوالعجبی تا کیت نماید لعب به هفت مهرهٔ زرین و حقهٔ مینا

میوه —— *mīwa*, seven fruits, namely کشمش (dried grapes), سرمش (a kind of rough cider-apple), انجیر (fig), انگور (grapes), شفتالو (peach), خرما (date) and آلوچه (a Damascene plum)— all taken together. Malik Mashriqī (Qummī ?) says (Bahār) :—

چندین دل شکسته زسوء المزاج غم بیمار هفت میوه این سبز طارم است

هفت

گیسودار — — *gīsūdār,* seven possessors of locks of hair, namely, comets. (1) The seven heavens. (2) The seven planets. Khāqānī :—

در رکابش هفت گیسودار و شش خاتون ردیف گوهر از الماس ومشك از پرنیان افشانده اند

Out of the forty-eight images of heaven seven are called هفت گیسودار.

گیسودار چرخ — — *gīsūdār-i charkh,* seven heavenly possessors of locks of hair. Same as هفت گیسو دار. Khāqānī says :—

چون دو لشکر باهم افتادندچون گیسوی حور هفت گیسودار چرخ ازگرد معجر ساختند

لای چشم — — *lāy chashm,* seven folds of the eye. Same as هفت پرده چشم q. v.

مجمره — — *mijmara,* seven censers. The seven orbits of the planets.

محراب فلك — — *miḥrāb-i falak,* seven vaults of the sky. The seven planets

محیط — — *muḥīṭ,* seven containers. (1) The seven heavens. (2) The seven seas : the Sea of China, the Western Ocean, the Mediterranean Sea, the Sea of Tiberius, the Euxine, the Caspian and the Sea of Khwārazm. Badr Chāch says :—

بحر سخاوت ترا قلهٔ قبهٔ حباب از سرموج اوج این هفت محیط برتراست

Also see چار بسیط.

مرد — — *mard,* same as هفت مردان q.v. Khāqānī says :—

بر دعای دولتش در شش جهت هفت مرد از یك زبان بینی بهم

مردان — — *mardān,* seven men. (1) The Prophet Muḥammad, the four Caliphs, and Ḥasan and Ḥusayn. (2) Same as هفت تنان q. v. Khāqānī says :—

رسته دندان نیاز آن جا و پیر هشت خلد از بن دندان طفیل هفت مردان دیده اند

مردان معظم — — *mardān-i mu'aẓẓam,* seven great men. Same as هفت مردان q. v.

مشعله — — *mish'ala,* seven torches. The seven planets.

هفت

کار — — *kār*, seven works. A texture or cloth of seven colours. Ibn Yamīn says (Rsh.) :—

باز فراش چمن یعنی نسیم نوبهار   بر چمن گسترد فرشی از پرند هفت کار

کاسه — — *kāsa*, seven cups. The seven heavens.

کحلی — — *kuḥlī*, seven antimony-coloured ones. (1) The seven heavens. (2) The seven climes.

کردن — — *kardan*, to perform 'seven.' To decorate, adorn and beautify. See هر هفت.

کره — — *kura*, seven spheres. The seven heavens.

کشور — — *kishwar*, seven countries. (1) The seven climes. See چار ملت infra. (2) The seven countries that have great kingdoms, namely, China, Turkistan, India, Turan, Iran, Syria and Rome. Some count Europe instead of Turkistan.

کوه — — *kūh*, seven mountains, namely, Caucasus, Damāwand, Sarandīp, Gulistān, in the vicinity of Ṭūs, Wazn, Dazkiyān, and China.

کهنه — — *kuhna*, seven old-ones : friend, associate, book, wine, bath, sword and china.

گانه — — *gāna*, seven-fold. (1) A sea. (2) A castle.

گاه — — *gāh*, seven places. (1) The seven heavens. (2) The seven climes.

گره — — *girah*, seven knots. (1) The seven heavens. (2) The seven planets. (3) The seven climes.

گنبد — — *gunbad*, seven domes. (1) The seven heavens. (2) The seven domes or cupolas built by Bahrām Gūr, better known as *Haft Manẓar* (هفت منظر).

گنجینه — — *ganjīna*, seven treasures. (1) Gold, silver, tin, lead, iron copper, and brass (bronze). (2) The seven ways in which the royalty of Persia used to show their generosity, namely, cash, jewels, robes of honour, animals, food, land and gardens. (3) It was the custom of the Iranian kings to keep their treasures at seven places, hence the name. (4) The seven treasures of Khusraw Parwīz.

هفت

فرش — — *farsh*, seven floors. (1) The seven climes of the earth. (2) The seven strata of the earth.

فرشتهٔ ایام — — *ferishta-i ayyām*, seven angels of the days of the week. The seven archangels according to the Jewish belief.

فعل قلوب — — *fi'l-i qulūb*, seven "verbs of the heart." In Arabic grammar, the seven verbs, حسب (*ḥasiba*), ظن (*ẓanna*), خال (*khāla*), used to imply a doubt; علم (*'alima*), رای (*ra'ā*), وجد (*wajada*), used to signify certainty and زعم (*za'ama*), implying either a doubt or a certainty of idea — are known as the "seven verbs of the heart," for they express the feelings. They are also termed, "verbs of doubt and certainty."

قراء — — *qurra'*, seven readers of the Qur'ān. See هفت پیر. Khāqānī :—

پس از تحصیل دین از هفت مردان   پس از تاویل وحی از هفت قراء

قفل — — *qufl*, seven locks. (1) Seven amulets. (2) Seven prayers.

قلعهٔ خیبر — — *qal'a-i Khaybar*, seven forts of Khaybar, namely, *Katība* (کتیبه), *Nā'im* (ناعم), *Shaqq* (شق), *Qamūṣ* (قموص), *Naṭāt* (نطاة), *Ṭīḥ* (طیح) and *Salām* (سلام).

قلعهٔ دوار — — *qal'a-i davvār*, seven revolving fortresses. The seven heavens. Thus in Badr Chāch :—

فضای عرصهٔ یك سرستون بار گهش   محیط نه ربض هفت قلعهٔ دوار

قلعهٔ مینا — — *qal'a-i mīnā*, seven glassy forts. The seven heavens. Khāqānī says :—

از اشك خون پیاده و از دم کُمیت سوار   غوغا به هفت قلعهٔ مینا بر آورم

قلم — — *qalam*, seven pens. The seven modes of writing, called *Thulth* (ثلث), *Muḥaqqaq* (محقق), *Tawqī'* (توقیع), *Rayḥān* (ریحان), *Riqā'* (رقاع), *Naskh* (نسخ), and *Ta'līq* (تعلیق). All these are comprised in the following couplet :—

ثلث است و محقق است و توقیع   ریحان و رقاع و نسخ و تعلیق

هفتك *haftak*, a seventh. (1) One-fourth of the Qur'ān. (2) A volume, a book.

هفت

Sulṭān Abū Sa'īd Abu'l Khayr, Sulṭān Maḥmūd of Ghazna, Sulṭān Sanjar, Sulṭān Ismā'īl Sāmānī. Khāqānī :—

شاه ملت پاسبان را برفلك هفت سلطان پا سبان بینی بہم

سیل — — *sayl*, seven torrents. The seven heavens.

شادروان — — *shādurwān*, seven canopies. (1) The seven heavens. (2) The seven climes. It is further qualified as being :

هفت شادروان ادکن *haft shādurwān-i adkan*, seven black or sandy canopies. See هفت ایوان خضرا

شمع — — *sham'*, seven candles. The seven planets. Says Badr Chāch :

از دودهٔ چراغ تو یک ذره هفت شمع از بهر پنج‌شاخ تو نه چرخ چون حباب

شمع بی دخان — — *sham' bi dukhān*, seven smokeless candles. Same as هفت شمع above. Khāqānī says :—

از پی افروز ش بزم جلالش دان و بس نورها کین هفت‌شمع بی‌دخان افشانده اند

شمع درخشان — — *sham'-durakhshān*, seven brilliant candles. Same as هفت شمع q. v.

صحیفه — — *saḥīfa*, seven books. (1) The seven heavens. (2) The seven planets. (3) The crystalline or the empyrean heaven and the ninth heaven, supposed to be the throne of God.

طارم — — *ṭāram*, seven vaults. The seven heavens.

طبق — — *ṭabaq*, seven strata. (1) The seven heavens. (2) The seven earths.

طبقه — — *ṭabaqa*, same as هفت پرده q. v.

طفل جان شکر — — *ṭifl-i jān shikar*, (contracted form of جان شکار *jān shikār*), seven soul-hunting boys. The seven planets. Khāqānī :—

چرخ نارنج گون چو بازیچه در کف هفت طفل جان شکر است

طلای خضرا — — *ṭilāy khaḍrā*, seven green golds. The seven heavens.

علف خانه — — *'alaf khāna*, seven grass-houses. The seven climes. Khāqānī says :—

آتش زنیم هفت علف خانهٔ فلك چون بنگریم نزل فراوان صبح گاه

هفت

(*Sijjīn*) it has the register of the deeds of the victims, عجيبا (*'Ajība*) the place of Iblīs (Satan) and his followers.

زندان — — *zindān*, seven prisons. The world, as consisting of seven climes. Khāqānī says :—

جان یوسف زاد را کا زاد کردن همت است　　وارهان زین چار میخ و هفت زندان وارهان

سبع — — *sab'*, seven sevens. (1) The seven *manzils* (stages) of the Qur'ān. The reciters of the Qur'ān (قراء) fixed seven days (a week) for the finishing of the whole Qur'ān. Whatever they read in one day came to be known as one stage. Thus the Qur'ān comprises seven "stages." In the formula فمی بشوق each one of the seven letters is the initial of the Sūra of the Qur'ān wherewith the *manzil* begins. Respectively the letters stand for the Suras : (1) فاتحه, (2) مائده, (3) یونس, (4) بنو اسرائیل, (5) شعرا, (6) وصافات, and (7) قاف. (2) To some the contents of the Qur'ān are of seven kinds (*a*) وعده promise, (*b*) وعید threat, (*c*) وعظ sermons, (*d*) قصص stories, (*e*) امر commandments, (*f*) نهی prohibitions and (*g*) ادعیه prayers.

سرای — — *sarāy*, seven houses. The seven climes. Khāqānī :

گیتی ز دست نوحه به پای اند ر آمده　　رخنه به سقف هفت سرای اندر آمده

سقف — — *saqf*, seven roofs. The seven heavens.

سلام — — *salām* seven *salāms* (greetings). The seven verses of the Qur'ān commencing with the word سلام : (1) XXXVII, 58—سلام قولا من رب رحيم (Peace, a word from the Merciful Lord), (2) XXXVII 79—سلام على نوح فى العالمين (Peace on Noah among nations), (3) XXXVII, 109—سلام على ابراهيم (Peace be on Abraham), (4) XXXVII, 120—سلام على موسى و هارون (Peace on Moses and Aaron), (5) XXXVII 130—سلام على ال ياسين (Peace be on Elias), (6) XXXVII, 181—سلام على المرسلين (Peace be on the Apostles), and (7) XCVII, 5—سلام هى حتى مطلع الفجر (Peace ! it is till the break of the morning).

سلطان — — *sulṭān*, seven sulṭāns. (1) The seven planets. (2) The Sulṭān of Khurāsān, Sulṭān Ibrāhīm Adham, Sulṭān Bāyazīd of Bisṭām,

هفت

This is, however, misplaced, as the correct reading of the second hemistich, is هفت پرده and not هفت راه. See هفت پرده supra.

رخشان — — *rakhshān*, seven shining ones. The seven planets.

رصد — — *raṣad*, seven watch-towers. The seven climes of the earth.

رقعه — — *ruq'a*, seven sheets. (1) The seven strata of the earth. (2) The seven climes. Khāqānī says :—

زیبک عکس شمشیرش این هفت رقعه   تصاویر آن هفت ایوان نماید

Also هفت رقعۀ پاستان *haft ruq'a-i pāstān*, seven old sheets. See سی‌مهرۀ ماه صیام.

رقعه ادکن — — *ruq'a -i adkan*, seven black sheets. The seven climes of the earth. See هفت پرده ازرق.

رقعۀ خضرا — — *ruq'ah-i khaḍrā*, seven green sheets. The seven heavens.

رنگ — — *rang*, seven colours :— (1) The colours related to the planets, *i.e.*, black to Saturn, grey to Jupiter, red to Mars, yellow to the sun, white to Venus, blue to Mercury, and green to the moon. (2) A species of beautiful Indian rose of many colours called گل قرمزی *gul-i-qirmizī*. Asadī says (Rsh.) :—

هزاران صفت گل دمیده زسنگ   زصد برگ و دوری و از هفت رنگ

(3) A kind of painting or embroidery. Khāqānī says :—

هر هفته هفت عید و رفیقان هفت بام   آذین هفت رنگ به بندند بردرش

(4) The ornaments of a woman.

رنگی — — *rangī*, seven-coloured. Capricious, artful, cunning.

رواق — — *rawāq*, seven vaults. The seven heavens.

زرده — — *zarda*, seven yellows. A kind of narcissus, the best of its genus, also called صد برگ.

زمین — — *zamīn* (also زمی *zamī*), seven lands. (1) The seven climes. (2) The seven lands : ربکا (*Rabkā*), اخلده (*Akhlada*) the abode of the scorpions of Hell, عرقه (*'Araqa*) a place for the spiders of Hell, عربیا (*'Arabiyyā*) the abode of the hawks of Heaven, هوملتا (*Hūmaltā*), سجین

هفت

planets which affect the destinies of the world. Every climate of the earth is related to a planet: first to Saturn, under which falls India: second to Jupiter which rules Khaṭā and Khutan; third Mars, dominating Turkey; fourth the sun, influencing Irāq and Khurāsān; fifth Venus, affecting Transoxiana; sixth Mercury, controlling Rome; and seventh the moon which rules the northern hemisphere. (4) The seven countries. (5) The seven climes. (6) The seven oceans. See هفت دریا.

دریا — — *daryā*, seven seas, namely, Caspian Sea, Sea of Oman, Red Sea, Sea of Barbary, the Atlantic, the Mediterranean Sea, and the Black Sea. Khāqānī says:—

نمازی نیست گرچه هفت دریا اندرون دارد کسی کاندر پرستش هست هفت اندام کسلانش

دریای اخضر — — *daryā-i akhḍar*, seven green oceans. The seven heavens.

دستنبو — — *dastanbū*, seven perfumes. The seven planets. Khāqānī:—

در کف بخت بلندش زاختران هفت دستنبوی زیبا دیده ام

دکان — — *dukkān*, seven shops. The seven climates. Khāqānī says:—

ازان دوعقاقیر صحرای دلها درین هفت دکان گیای نیابی

دور — — *dawr*, seven revolutions, cycles.—(1) Each cycle of years is said to consist of one (according to some, seven) thousand years. Each revolution (دور) is related to a planet. When all the seven revolutions end, the world will come to end. Khāqānī says:—

پیش کعبه گشته خون باران زمین بوس از نیاز واسمان را درطوافش هفت دوران دیده اند

دوزخ — — *dūzakh*, seven hells. The seven stages of Hell, *viz.*, سقر (*Saqar*), سعیر (*Sa'īr*), نطی (*Nuṭayy*), حطمه (*Ḥuṭama*), جحیم (*Jaḥīm*) جهنم (*Jahannum*) and هاویه (*Hāwiya*), which is the worst of all.

ده — — *dih*, seven towns. (1) The seven heavens. Also and particularly as هفت ده زیر, seven lower towns, signifies (2) the seven climes. As in Khāqānī:—

درین هفت ده زیرونه شهر بالا و رای خرد ده کیای نیابی

راه — — *rāh*, seven paths. The seven tunics of the eye. See هفت پردهٔ چشم. Rsh. here quotes Ḥāfiẓ:—

اشک حرم نشین نهان خانهٔ مرا ازسوی هفت راه به بازار می کشی

هفت

خوان — — *khuwān*, seven tables. (1) The seven heavens. It is also used as هفت خوان گردون . Badr Chāch says :—

زان پیش کا سمان را طباخ صبح بنهد بر هفت خوان گردون یک طاسک معصفر

(2) A road between Iran and Turan, along which only two warriors, Rustam and Isfandiyār, successfully completed their journeys. Each of them met with seven adventures on the way, and at the successful completion of every one, each held a feast, whence the name هفت خوان (seven dining-tables). These two expeditions are also named after the two champions stated above.

خواهران — — *khwāharān*, seven sisters. The seven stars in the Great Bear. Badr Chāch says :—

پرچم بیرق تو شد گیسوی هفت خواهران چرمهٔ رایتت به خور روز وغا قران گرفت

دادران — — *dādarān*, seven brothers. Same as هفت خواهران q. v.

دانه — — *dāna*, seven grains. A dish composed of seven different sorts of fruits and herbs dressed with syrup which, on the tenth day of Muḥarram, they distribute in Persia to neighbours and the poor, in commemoration of the death of Ḥusayn, son of 'Alī.

دائره — — *dā'ira*, the seven revolvers. The seven heavens. Badr Chāch says :—

آن جام زر که بر سرطاس زمرد است در گرد هفت دائره گردان برای ماست

دختر خضرا — — *dukhtar-i khaḍrā*, the seven green daughters. The seven planets. Mentioned without خضرا the epithet هفت دختر also implies the seven stars comprising the Great Bear. Khāqānī says :—

ازین هر هفت کرده هفت دختر چو طبعت چرخ بانوی ندارد

دُر — — *durr*, seven pearls. The seven planets. Also :

درر — — *durar*, seven pearls.

در هفت — — *dar haft*, seven in seven. (1) The seven articles of a lady's toilet, namely, antimony, woad, rouge, ceruse, gold-leaf, etc. These articles are applied to seven parts of the body : hands, feet, eyes, eyebrows, both sides of the face, and cheeks. See شش بانوی پیر. (2) The seven chief characteristics of the seven limbs of the body. (3) The seven

هفت

خراس — —*kharās*, seven giant-mills. (1) The seven heavens. (2) The seven planets

خروار کوس — — *kharwār-i kūs*, seven ass-loads of drum. The seven heavens

خزینه — — *khazīna*, seven treasures. (1) The seven inner parts of the body, namely, the stomach, liver, lung, hearts, gall, spleen and kidney. (2) The seven heavens.

خط — — *khaṭṭ*, seven lines. (1) The seven lines on the cup of Jam *viz.*, خط جور *Khaṭṭ-i jawr*, خط بغداد *Khaṭṭ-i Baghdād*, خط بصره *Khaṭṭ-i Baṣra*, خط ازرق *Khaṭṭ-i Azraq*, خط اشک *Khaṭṭ-i ashk*, خط کاسه گر *Khaṭṭ-i kāsagar*, and خط فرودینه *Khaṭṭ-i farūdīna*. خط ازرق is also called خط سبز *Khaṭṭ-i sabz*, خط سیاه *Khaṭṭ-i Siyāh*, and خط شب *Khaṭṭ-i Shab*; while خط اشک is also named خط خطیر *Khaṭṭ-i khaṭīr*; and خط فرودینه is also termed خط فرود *khaṭṭ-i farūd*. Qā'ānī :—

به هفت خط و چار حد به هر دیار و هر بلد　　فزون ز حصر و حد و عد تراست جان نثار ها

(2) The seven climates.

خطرگاه — — *khaṭargāh*, seven dangerous zones. (1) The seven climes. (2) The seven planets. Khāqānī says :—

این رایت نگون سر و رخش بریده دم　　بر غا فلان هفت خطرگه برآورید

خلیفه — —*Khalīfa*, seven monarchs : (1) The stomach, liver, thighs, heart, gall, milt and kidneys. (2) The soul, reason, sight, hearing, taste, smell and touch. (3) The seven limbs on which the body is supported in prostrating during the Muslim prayer, *viz.*, the forehead, palms of the hands, knees, points of great toes. (4) The seven states of the heart, flowing (صدر), beating (قلب), distemper in the short ribs (شغاف), heart's core (حبةالقلوب) and bleeding of the heart (مهجةالقلوب). (5) The seven inauspicious things, *viz.*, علیط *'Ilyaṭṭ* : which is the name of a certain tree, عریم *'Arīm* : a calamity, سرموش *Sarmūsh* (or *Sarmash*, a kind of cider-apple); کلاب *Kulāb* : hydrophobia ; ذو ذوابه *dhū dhuwāba* : a comet ; لحیان *Liḥyān* : a pot-hole in the ground, and کید *Kayd* : war, vomit.

خم — — *khumm*, seven jars. The seven heavens.

هفت

— حال — *ḥāl*, seven circumstances. (1) In all conditions, always, continually. Khāqānī says :—

دل خاک پای اوشد شستم به هفت آبش   جان صید زلفش آمد دیدم به هفت حالش

— حجلهٔ نور — *ḥujla-i nūr*, seven rooms of light. Same as هفت پردهٔ چشم q.v. Also see دو حجرهٔ خواب.

— حرف آبی — *ḥarf-i ābī*, seven watery letters. The seven of the alphabets of the Arabic language, namely, ج، ز، ق، س، ف، ش and ظ.

— حرف آتشی — *ḥarf-i ātashī*, seven fiery letters. They are: ا، ہ، ط، ف، م، ش and ذ.

— حرف استعلاء — *ḥarf-i isti'lā*, seven high letters: ق، ط، غ، ض، ص، خ and ظ.

— حرف خاکی — *ḥarf-i khākī*, seven earthy letters: خ، ر، ع، ل، ح، د and غ.

— حرف هوائی — *ḥarf-i hawā'ī*, seven airy letters: ت، ص، ن، ی، و، ب and ض.

— حکایت — *ḥikāyat*, seven stories. (1) The stories related by the seven princesses to the Sasanian emperor, Bahrām Gūr, as versified in the Quintette by Niẓāmī of Ganja. (2) The chief qualities of the هفت اندام q.v.

— خاتون — *khātūn*, seven ladies. The seven planets. Khāqānī :—

هفت خاتون را دریں خرگاه سبز   داه این درگاه والا دیده ام

— خاصیت — *khāṣiyyat*, seven peculiarities. (1) The chief characteristics of the seven limbs of the body, the head, the breast, belly, arms and legs. (2) The seven planets. See هفت اختر. (3) The seven countries of the world. (4) The seven stars affecting the destinies of the seven countries.

— خانهٔ زرین — *khāna-i zarrīn*, seven golden houses. The seven heavens. Khāqānī says :—

اجرام هفت خانهٔ زرین به سوگ تو   بر هفت نیم خانهٔ مینا گریسته

هفت

پردهٔ کحلی — — *parda-ī kuḥlī*, seven collyrium-like veils. The seven heavens, on account of similarity in colour.

پرکار — — *parkār*, seven compasses. The seven heavens.

پشت کسی به سگ آبی رساندن — — *pu<u>sh</u>t-i kasī ba sag-i ābī rasāndan*, to bring the seven backs of a person to a water-dog. To overapplaud one, to overpraise a man. A<u>sh</u>raf says (Bahār) :—

من کجا و اختلاط آن سگ کو کز شرف   با سگ آبی رساند هفت پشت خویش را

پوست — — *pūst*, seven hides. The seven heavens.

پیر — — *pīr*, seven old men. The seven master-readers (قراء) of the Holy Qur'ān, who were : Nāfi' of M<u>e</u>dina, Ibn Ka<u>th</u>īr of Mecca, Abū 'Umar of Baṣra, Ibn 'Āmīr of Syria, 'Āṣim of Kūfa, Ḥamza of Kūfa, and Kisā'ī of Kūfa.

پیکر — — *paykar*, seven bodies. (1) The seven heavens. (2) The seven planets. See هفت اختر.

تنان — — *tanān*, seven persons. (1) اصحاب الکهف (the People of the Cave). This term is used in the Qur'ān to denote the youths who in the West are commonly called 'the Seven Sleepers of Ephesus.' See the *Encycl. Islam* under Aṣḥābu'l Kahf. (2) See هفت اخیار supra.

جزیره — — *jazīra*, seven islands. The seven climes.

جوش — — *jū<u>sh</u>*, a mixed metal composed of iron, antimony, lead, gold, tin, copper and silver. A<u>sh</u>raf says (ChirH.) :—

چار آئینه چهار ارکان به تن   باشش پر هفت جوش گردون چکند

چراغ — — *chirā<u>gh</u>*, seven lamps. The seven planets.

چشم چرخ — — *cha<u>sh</u>m-i char<u>kh</u>*, seven eyes of the heavens. (1) The seven planets. <u>Kh</u>āqānī says :—

خسرو مشرق جلال الدین که برق خنجرش   هفت چشم چرخ خضرا برنتابد بیش ازین

چشم خراس — — *cha<u>sh</u>m-i <u>kh</u>arās*, seven eyes of the giant-mill. (1) The seven planets. (2) The seven heavens.

چشمهٔ بهشت — — *cha<u>sh</u>ma-i bihi<u>sh</u>t*, seven fountains of paradise. They are cleverly enumerated in the well-known couplet :

کوثر و کافور و میم و سلسبیل   باز تسنیم و معین و زنجبیل

هفت

برادران — — *birādarān*, seven brothers. The seven stars in the Great Bear.

برگ — —*barg*, seven leaves. A medicinal seven-leaved herb, called mezereon. It is of two kinds, white and black. The white is called شخیص (Shakhīṣ), and the black هفت برگ (*Haft barg*)—mezereon.

بنا — —*binā*, seven structures. The seven heavens.

بنیان — — *bunyān*, same as هفت بنا. Khāqānī says:—

خود حضرتش جهانیست کز عنصر کمالش   برتر ز هفت بنیان بنیان تازه بینی

But he has used it also in the exactly contrary sense of the seven strata of the earth:—

رای تو ورای هفت طارم   خصم تو فرود هفت بنیان

پاسبان — — *pāsbān*, seven guards. The seven planets.

پدر — —*pidar*, seven fathers. (1) The seven heavens. (2) The seven planets.

پر ثریا — —*par-i thurayyā*, seven feathers of the Pleiades. The smallest star in the Pleiades.

پرده — —*parda*, seven curtains. (1) The seven heavens. (2) The seven notes of the gamut. (3) The seven tunics of the eye. See هفت پرده چشم. Ḥāfiẓ says:—

اشک حرم نشین نهان خانهٔ مرا   زان سوی هفت‌پرده به بازار می کشی

پردهٔ ازرق — — *parda-i azraq*, seven blue curtains. The seven heavens. Khāqānī says:—

از جور هفت پردهٔ ازرق ز اشک لعل   طوفان به هفت رقعهٔ ادکن در آورم

پردهٔ چشم — — *parda-i chashm*, seven veils of the eye. The seven tunics of the eye, namely, (1) Tunica conjunctive, (ملتحمه *Multaḥima*); (2) Cornea, (قرنیه *Qarniyya*); (3) Uvea, (عنبیه *'Inabiyya*), its colour varies in different persons; (4) Arachnoides, (عنکبوتیه *'Ankabūtiyya*); (5) Retina, (شبکیه *Shabkiyya*); (6) Choroides, (مشیمیه *Mashimiyya*) and (7) Scleratica, (صلبیه *Ṣalbiyya*). Each of the two eyes is composed of seven tunics and three moistures.

هفت

(2) The aorta or the great artery, called in Arabic نهرالبدن (the river of the body), so called because, if this artery be severed, the person will bleed to death.

اوراق — — *awrāq*, seven leaves. The seven heavens.

اورنگ — —*awrang*, seven thrones. (1) The constellation of the Great Bear, comprising of seven stars, in Arabic called بنات‌النعش (*Banāt-un Na'sh*). It has the form of a vulture, in Arabic دب (*dubb*). 'Alī Marqadī (Samarqandī ?) says (Jah.) :—

بگردا گرد چترش مدار هفت اقلیم چو گرد قطب شمالی مدار هفت اورنگ

(2) The seven heavens. B. Q. says that the compound can also be written without الف as هفتورنگ.

آیات زر — — *āyāt-i zar*, seven verses of gold. The seven planets. Badr Chāch says :—

مصحف نه جلد با هفت آیت زر ماه را هر مهی سی پاره دید از غیرت انوار من

(The مصحف نه جلد — the book with nine bindings—implies the nine heavens).

آئینه — — *ā'īna*, seven mirrors. The seven planets. They are also styled هفت آئینهٔ خود بین *haft ā'īna-i khud bīn*, seven self-seeing mirrors. Khāqānī says :—

از رای تو صیقلی فلک را هفت آئینه در دکان به بینم

ایوان — — *aywān*, seven palaces. The seven heavens. See هفت‌رقعه. And also هفت ایوان خضرا *haft aywān-i khaḍrā* (also اخضر *akhḍar*), seven blue palaces. Khāqānī says :—

به دستش داد هفت ایوان خضرا کلید هفت شادروان ادکن

باز — — *bāz*, a player with seven. A companion, a partner.

بام — —*bām*, seven terraces. The seven heavens. Khāqānī says :—

فرّاو بر هفت بام و چار دیوار جهان کار نا مه هشت بنیاد جنان انگیخته

بانو — —*bānū*, seven princesses. The seven planets.

seven rounds of the planets are over the world will come to an end. Mawlawī says :—

هفت اختر بی آب را کز آشیان خون می خورند   هم آب بر آتش زنم هم با د ها شا ن بشکنم

Also see دوسرای.

اخیار— —*akhyār*, seven noble ones : namely, قطب (*Quṭub*), غوث (*Ghawth*), اوتاد (*Awtād*), ابدال (*Abdāl*), نقباء (*Nuqabā*), نجبا (*Nujabā*) and اولیاء (*Awliyā*). They are said to be three hundred and fifty-nine in all, divided into seven ranks, as stated above. This world is said to be kept in existence for their sake.

اژدها — — *azdahā*, seven dragons. The seven planets. See هفت اختر.

آسیا — — *āsiyā*, seven mills. The orbits of the seven planets. Ṣā'ib says :—

کیم من و چه بود رزق هم چو من موری   که بار خاطر این هفت آسیا شده است

اصل——*aṣl*, seven roots. (1) The seven earths. (2) The seven climates.

اعضاء— — *a'ḍā*, seven limbs. The whole of a man's body, comprising of the head with the neck, the chest with all inside it, the back with the organs, the two arms, and the two legs. Abū Ṭālib Kalīm says (Bahār) :—

نازم را درستی نیست هر چند   زبار سجده هفت اعضاء شکسته

الوان— — *alwān*, seven colours. Different kinds of meat. Food sent down from heaven for Jesus Christ, which consisted of bread, salt, fish, vinegar, honey, butter, and cresses. This is based on the brief Quranic narrative of the feast demanded of Jesus Christ by certain of his followers. It is mentioned in Sura V, verses 114-115.

امام— —*imām*, seven *imāms*. The seven leaders of the seven schools of Sunnī Muslim thought, the 'Great Imām,' *i.e.*, Abū Ḥanīfa, Imām Shāfi'ī, Imām Mālik, Imām Aḥmad bin Ḥanbal, Imām Abū Yūsuf, Imām Muḥammad and Imām Zufar.

اندام— —*andām*, seven bodies. (1) The seven members of the body, namely, the head, the breast, belly, arms and legs ; or the head, hands, sides and feet. Abū Ṭālib Kalīm says (Bahār) :—

چنان کز طاعت حق هفت اندام   به وقت سجده کردن خاکسار است

بود محکوم امرت هفت اقلیم   همیشه تا که نصف هشت چار است

NUMERICAL COMPOUNDS IN PERSIAN

هفت

هفت *haft*: seven.

به هفت آب شستن *bi haft āb shustan*, to wash with seven waters. To wash and purify completely. Kamāl Ismā'īl says (ARaj.) :—

دهان بشست به‌هفت‌آب خاک وتوبه کند   به دست تو که نگوید چنین سخن ها باز

Also see هفت حال.

آبا — —*ābā*, seven fathers. The seven heavens. The epithet is further elaborated as هفت آبای علوی *haft ābāy 'ulwī*, the seven celestial fathers. The idea is probably taken from the ancient Egyptian belief of the heavens being fathers as against the earths being mothers. آبای علوی is contrasted with امہات سفلی *ummahāt-i suflī*, the terrestrial mothers.

آبگون چتر — — *ābgūn-i chatr*, seven water-coloured parasols. The seven heavens.

اجرام — — *ajrām*, seven bodies. The seven heavenly bodies, the seven planets. See هفت اختر. Khāqānī says :—

ابو اسحاق ابراهیم کاندر جنب انعامش   به یک ذره نمی سنجد سپهر و هفت اجرامش

اختان — — *ukhtān*, seven sisters. The seven planets. See هفت اختر.

اختر — —*akhtar*, seven stars. The seven planets, the moon (ماه) whose zone is the first heaven, Mercury (تیر) whose sphere is the second heaven, Venus ناهید whose abode is the third heaven, the sun whose zodiac is the fourth heaven, Mars (بهرام) in the fifth heaven, Jupiter (برجیس) in the sixth, and Saturn (کیوان) in the seventh heaven. The time taken by each to revolve, comes to some seven thousand years, the gross total coming to forty-nine thousand. It is said that, when all the

شش

ضرب نتیجهٔ خوب — — *ḍarb-i natīja-i khūb*, six fine results. (Also شش نتیجهٔ خوب *shash natīja-i khūb*.) Gems, gold, musk, sugar, honey, and fruits of different sorts.

طاق — — *ṭāq*, six vaults (or arches). A royal tent.

عروس — —*'arūs*, six brides. Same as شش بانو q.v.

عروس رعنا — — *'arūs-i ra'nā*, six beautiful brides. Same as شش بانو q.v.

علم — — *'alam*, six standards. A smooth carpet.

قبرغه — — *qaburgha* (also قبرقه *qaburqa*), six bones (or ribs). A foolish person. The story runs that a man told his slave that, contrary to the general rule of nature, instead of having seven ribs, he had only six, and it meant that he would die soon. The slave took it to heart, and soon after died of grief. Hence, a foolish person is so called.

کانج — —*kānj*. Same as شش خان q.v.

مسکن — —*maskan*, six abodes. (1) An oyster-shell with its contents. (2) A gold mine. (3) A fruit-bearing tree. (4) A shrub with manna upon it. KashLug. reads it as ششم مسکن *shashum maskan*, which, however, does not seem to be correct.

وپنج — — *wa panj*, six and five. (1) Confusion, perplexity. (2) A kind of gambling, dice. (3) A place of ruin and destruction. Khusraw says (BA.) :—

تاشدی بهر هفت و نهٔ در رنج   نقد عصمت فتاد در شش و پنج

وپنج بازی — — *wa panj bāzī*, playing six and five. Fraud and treachery.

ششه *shasha*, the six (days). Same as شش بندان (1).

AMINUDDIN KHAN.

(*To be continued*)

شش

right and on the left sides of each board there are six squares, and in-between the squares on the left and then on the right there is a little space. So, whenever a die falls in one of the squares on the extreme, it is not possible for it to get back to any square, unless released by the dice of the opponent. Chess-table ; a cube, a die. (2) Wonder-struck, confounded. Says Ḥāfiz :—

منصوبۀ هوای تو حافظ کنون چو باخت در ششدر غمت دلش افتاد مهره وار

(3) The six sides of the world ; the six directions : right, left, front, behind, up, and down ; hence the world.

در بازی — — *dar bāzī*, playing the 'six doors.' (1) Any game at dice. (2) The world. (3) Astonishment.

در تنگ — — *dar-i tang*, six narrow doors. (1) The world. (2) Shame.

در فنا — — *dar-i fanā*, six doors of annihilation. Same as شش در تنگ in both senses.

دره — — *dara* (also دری *darī*), of six doors. (1) A place, or an occasion of death. (2) Wonder, amazement. (3) The world, as having six directions. (see شش جہت). Khāqānī says :—

بر ده به چارم منظره مهره برون از شش دره نزل جهان را ازبره صد خوان نو پرداخته

(4) Same as شش در (1). (5) A chess-board. A die, dice.

روز کون — — *rūz-i kawn*, six days of 'being,' (also شش روز). The six days during which the world was made. The idea is based on the Old Testament account of the Creation of the Universe. See چار اصل.

روزن — — *rawzan*, six holes. (1) The world, in respect of شش جہت (six sides). (2) A living creature, in respect of the holes of the ears, the mouth, the nose, in the front, and behind. (3) The six planets. See شش بانو.

روزه — — *rūza*, of six days. The wonder believed to have been made by God in six days. See شش روز کون Khāqānī says :—

بر پنج فرض عمر بر افشان دوانگ هست شش روزه آفرینش از ین پنج بانوا

ضرب — — *ḍarb*, (also ضربه *ḍarba*), six hits. Sixes at dice. Stakes at dice which are swept off at a blow. Khāqānī says :—

بر نطع جلال نهٔ فلك را شش ضربه دهد زقدر امکان

شش

Cf. شش انداز . Hence شش تا زن (*shashtā zan*) is a player who throws sixes at dice.

جهت — —*jihat*, six directions, sides: East, West, North, South, Overhead and Underfoot. The whole world. Ṭāhir Waḥīd says :—

خرد شش پرش را ازان راست کرد   که از شش جهت پر زند در نبرد

Also see دوسرای .

خاتون — — *khātūn*, six ladies. Same as شش بانو q.v. Also see هفت گیسودار.

خان — —*khān* (also خانه *khāna*), six courts. (1) A circular tent used by the Persians. Sirājuddīn Sakzī has (Jah.) :—

مشتری برطالع ایام تو موقوف بود   هرسعادت کاندرین شش خانه اصطرلاب یافت

(2) A curtain especially at the door of a royal palace or pavilion. (3) A building divided into six courts. (4) A musical instrument.

خانج — —*khānj*, MF. regards this as an equivalent of شش خنج (1) q.v.

خنج — — *khanj*, six gains. (1) A walnut hollowed and filled with lead, with which boys play ; also used as a plaything in gambling. (2) Drawers. (3) A beardless person.

دامن — —*dāman*, six laps. The sixth country (کشور) *i.e.* Rome.

دانگ — —*dāng*, six quarters. (1) The whole of a thing, for six *dāngs* (شش دانگ) make one *dīnār*. (2) Perfect man. (3) A whisperer.

دانگ عیار — —*dāng 'iyār*, six *dāng's* standard. Perfect.

دانگه — — *dānga*, of six *dāngs*. Anything complete in itself and having nothing above it. When any one is perfect in the use of idioms, they say درین کارشش دانگه است (he is perfect in this affair). Khāqānī says :—

کو آن که نقداو به ترازوی هفت چرخ   شش دانگه بود راست‌به هر کفهٔ که سفت

در — — *dar*, six doors. (1) A point of the table at the game of *nard*, from which it is not possible to extricate one's self. It really means six squares in the game of *nard*. As every one of the dice has six sides, and there are two boards each having twelve squares in such way that on the

شش

بانوی پیر — — *bānū-i pīr*, six old princesses. Same as شش بانو q.v. Khāqānī says (Bahār) :—

شش بانوی پیر کرده هر هفت　　عالم به تو دید هفت در هفت

بندان — —*bandān*, six binders. (1) The six days—second to the seventh of the month of Shawwāl, during which the pious Muslims fast. (2) The wild vine, which, like ivy, twists round trees. A bunch does not number more than ten grapes. In the beginning the grape is green, but turns red. The flower is blue. In the Shīrāzī idiom it is known as *Siyāh Dārū* (سیاه دارو).

پا — —*pā* six feet. A worm with six feet, an earwig, an eft, a scolopendra, a beetle.

پر — —*par*, six feathers. An iron mace of six sides, a halberd. Ta'thīr praises Sultan Ḥusayn :—

غم نامهٔ دشمن سیه رو　　بسته است به بال شش پر او

Also see هفت جوش. Ashraf says (ARaj.) :—

چون خانهٔ مسدس زنبور می شود　　از باد شش پر غضبت پر نیان برفت

and 'Alā'uddīn Fāyiz (ibid.) :—

ریخته از شش پرهیبت شکوه　　مورچهٔ زلزله از مغز کوه

پستان — —*pistān*, six teats. (1) A bitch. (2) A name of reproach for a woman. Khāqānī says :—

خیکست شش پستان زنی رومی دل زنگی تنی　　مریم صفت آبستنی عیسی دهقان بین درو

پنج باز— —*panj bāz*, a player of six and five. A deceiver, a prevaricator.

پنج زن — —*panj zan*, a striker of six and five. Same as above q.v. Khāqānī says (Bahār) :—

شش پنج زنان داد برده　　اما همه نقش یك شمر ده

تار — — *tār*, six strings (also تا — —*tā*, six times) (1) A lute with six strings. Nizārī :—

می خورد شش تازند غیبت کند لوطی بود　　او مسلمان باشد و من ملحد ازبهر خدا

تا زدن — — *tā zadan*, to strike (or play) the six. To throw sixes at dice

پنج

— نوش — *nūsh*, five drinks. (1) An electuary made up of five ingredients, namely, mercury (سیماب), copper (مس), iron (آهن) steel (فولاد), and dross iron left in a furnace (ریم آهن). It is a good tonic and gives strength to the heart. (2) The five internal senses, and the five external senses. (3) A wine, composed of five antidotes. Khāqānī says :—

در چار سوی فقر درآ تا ز راه ذوق دل را ز پنج نوش سلامت کنی دوا

— و چهار — *wa chahār*, five and four. (1) The (nine) heavens. (2) The five senses and four natures.

— و شش و هفت و چهار — *wa shash wa haft wa chahār*, five, six, seven, and four. The five senses, the six sides of the world, the seven planets and the four elements. Also see پنج supra.

— هلال — *hilāl*, five new moons, crescents. The five nails of the hand, and, therefore, the fingers and the thumb. Badr Chāch :—

کان ماه دو هفته است که با پنج هلال است هر لحظه دران جانب پروین گذر افتد

— هنگام —*hangām*, five times. Same as پنج نوبت (2). Khāqānī :

از سریر در او چار ملایك به سه بعد پنج هنگامه و دو صور به یك جاشنوند

شش

شش *shash*, six. Same as شش جهت . Also see پنج supra.

شش انداز *shash andāz*, thrower of six. (1) A player at the game of dice (نرد) who throws sixes. (2) One who takes six coloured-balls (of wood or any other material) and tosses them so that four of them are always in the air. Niẓāmī says (Rsh) :—

برون آمد زپرده ساز کرده شش اندازی به جای شیشه بازی

(3) The full moon.

— بانو — *bānū*, six ladies. The six planets, *viz.*, Saturn, Jupiter, Mars, Venus, Mercury and the Moon. It is an irony of facts that though in Arabic *shams*, the sun, is regarded as feminine, as here the poets mean to praise him or (her), they make all others his ladies. It is so in poetic technique only and not in real idiom.

پنج

y Niẓāmī, *viz.*, مخزن اسرار *Ma**kh**zan-i Asrār*, خسرو و شیرین *Khusraw wa Shīrīn*, لیلے مجنوں *Laylā Majnūn*, سکندر نامه *Sikandar Nāma*, and هفت پیکر *Haft Paykar*. (4) Five of the seven treasures of Khusraw Parwīz, *viz.*, گنج باد آورد *Ganj-i Bād Āwurd*, also called گنج شایگان *Ganj-i Shāyagān*, گنج گاو *Ganj-i Gāw*, گنج عروس *Ganj-i 'Arūs*, گنج سوخته *Ganj-i Sūkhta*, and گنج شاد آورد *Ganj-i Shād Āwurd*.

— ماه نو — *māh-i naw*, five new moons. The five nails and, therefore, also the fingers of the hand. Badr Chāch says :—

چو این ماهی زرین را به بحر کف برد خسرو   مر اورا پنج ماه نو بسوئی مه شود رهبر

— نوبت — *nawbat*, five periods. (1) The five daily prayers of the Muslims. (2) The five times during a day when music is played before the house of a king, a lord, a noble. HQul. traces the beginning of this practice from the time of Sulṭan Sanjar, the Saljūq. He also says that the practice was in vogue even before the time of the said Sultan, and had begun as early as the time of Alexander the Great. According to HQul. the enemies of Sultan Sanjar had appointed a number of magicians to direct their spell upon the Sultan to bring about his death. The health of the Sultan began to decline rapidly and he found himself in great trouble. All remedies having failed, the wisemen thought of a new plan. They arranged to announce the death of the Sultan at an unusual hour and declared that another person had succeeded him. The magicians being thus outwitted gave up their practice of reciting charms and the Sultan recovered. Since then the five times were taken as auspicious . The author is not very clear as to how three changed into five times. The fact, however, remains that such was the beginning of the Panj Nawbat. Niẓāmī has (ARAj.) :—

زده در موکب سلطان سوارش   بنوبت پنج نوبت چار یارش

(3) The five instruments of war, *viz.*, دهل (*duhul*, drum), دمامه (*damāma*, small brass drum), طبل (*ṭabl*, tambourine), دف (*daf*, small drum), and صنج *ṣanj*—Pers. چنگ *chang*, Arabian cymbal). Niẓāmī says (AsLugh.) :—

در آورد دند مرغان دهل ساز   سحرگه پنج نوبت را به آواز

— نوبت زدن — *nawbat zadan*, to ring the five periodical songs. (1) To rejoice. (2) To play the great man ; to give a display of one's wealth and position. See چارطبع.

پنج

and Sa'dī :—

ای که پنجاه رفت و در خوابی   مگر این پنج روزه دریابی

سوره — — *sūra*, five *sūras* (chapters—of the Qur'ān). The five *sūras* (chapters) of the Qur'ān, considered as being of some special merit, and recited by devout Muslims at special times of the day. They are *Sūras* Nos. XXXVI (یس), XLVIII (الفتح) LV (الرحمن), LXVII (الملك), LXXIII (المزمل). But there are also other combinations of five *Sūras*. The difference in choice depends mainly upon taste and inclination of the devotee.

شاخ درخت — — *shākh-i darakht*, five off-shoots of a tree. (1) The five fingers of a man's hand. See هفت شمع. (2) A herb, called دلاشوب *delāshūb*. See پنج انگشت (2).

شاخ دست — — *shākh-i dast*, five off-shoots of the hand, *i.e.* the fingers. Also see. هفت شمع.

شعبه — — *shu'ba*, five departments. The five senses. See چار اصل .

شویه مطرب — — *shūya muṭrib*, also مطرب پنج شوی *muṭrib-i panj shūy* (see سه خواهران), the minstrel with five husbands. The planet Venus. These five husbands are the five planets other than the sun which is also regarded as a feminine person. Badr Chāch says :—

گر عدل تو نبودی این پنج شویه مطرب   با قطب جمع گشتی با مرکز سه خواهر

عیب شرعی — — *'ayb-i shara'ī*, the five vices (condemned by the Law), namely, robbery (سرقه), adultery (زنا), gambling (قمار), drunkenness (شرب), and falsehood (دروغ). Very vicious.

کوهه — — *kūha*, (of) five waves. A full army consisting of five parts, known as مقدمه (vanguard), قلب (centre), میمنه (right) میسره (left), and ساقه (rearguard).

گاه — — *gāh*, five times or periods. (1) The five times of Prayer offered by Muslims. (2) A note in music. (3) (Sometimes) the five senses.

گنج — — *ganj*, five treasures. (1) The five senses. (2) The five daily prayers of the Muslims. (3) A composite name for the five *mathnawīs*

پنج

ıstrology, contains (Jah.) :—

دلی باشد زعقل با کفایت به سخت سر رمد از پنج پایت

پایک — —*pāyak,* of five little feet. Same as پنج پا q.v.

پایه — —*pāya,* of five feet. (1) A herb having five feet. Also see پنج پا .

پوشیده — — *pū<u>sh</u>īda,* five hidden ones. Persian term for the Arabic خمسهٔ محتجب *<u>Kh</u>amsa-i Muḥtajiba,* a composite name given to the five sciences ɪf کیمیا (*Kīmīyā*) alchemy, لیمیا (*Līmiyā*), سیمیا (*Sīmiyā*), natural magic, or the ɪrt of divination from signs or portents, ریمیا (*Rīmiyā*), and هیمیا (*Hīmiyā*). \ll these " sciences " are connected in some way or other with divination, ›rognostication, cheirosophy, cheiromancy, numerology, thought-reading, nd such occult pursuits.

تاه — — *tāh,* penta-plied. A rope of five strands.

تریاق — —*tiryāq,* five antidotes. A kind of syrup or treacle. A medicinal ntidote constituting five ingredients جنطیانا رومی (*Janṭiyāna Rūmī*)—gentian, حب الغا *Ḥabbu'l <u>Gh</u>ār*)—laurel-berried bay, راوند (*Rāwand*)—rhubarb, • (*Murr*)—myrrh, and شہد (*<u>Sh</u>aḥd*)—honey. With the omission of the ıst, the remaining four constitute the welknown تریاق اربعه *Tiryāq-i Arba'a.*

تن پاك — — *tan-i pāk,* five holy beings (or persons) : Muḥāmmad the 'rophet, Fāṭima, Muḥammad's daughter by <u>Kh</u>adīja, 'Alī, the cousin and on-in-law of Muḥammad, and the husband of Fāṭima, Ḥasan, and Ӏusayn, the sons of 'Alī—all considered together.

توسن سلامت — — *tawsan-i-salāmat,* five immune steeds. The five internal enses :— حس مشترك (*ḥiss-i mu<u>sh</u>tarak*)—common feeling ; خیال (*<u>kh</u>ayāl*) hought متخیله (*muta<u>kh</u>ayyila*) intellection ; وهم (*wahm*) fancy ; and حافظه *ḥāfiẓa*) memory, also known as ذاکره (*<u>dh</u>ākira*) recollection.

چوبه — — *chūba,* of five sticks. A tent, supported by five posts.

روزه — — *rūza* (also روز *rūz*), (of) five days. The span of human life, ɔ called because of the seven days in the week, one day a man is born nd another day he dies, and lives only for five days. Very short time. Īāfiẓ says :—

دور مجنون گزشت و نوبت ماست هر کسی پنج روزه نوبت اوست

پنج

— ارکان حج —*arkān-i Ḥajj*, five pillars of the Pilgrimage. According to the Shāfi'ī school of the Sunnī Muslims, it signifies (*a*) احرام بستن (*Iḥrām Bastan*)—putting on of the habit in which the pilgrims enter Mecca to celebrate the festival of the tenth day of the penult month of the Muslims ; (*b*) سعی (*Sa'y*) running between the two hills near Ṣafā and Marwat, situated near Mecca ; (*c*) وقوف عرفات (*wuqūf-i 'Arafāt*)—standing on the عرفات, a mountain near Mecca ; (*d*) مزدلفه (*muzdalifa*)—a place near Mecca between mounts 'Arafāt and Minā ; and (*e*) طواف کعبه (*ṭawāf-i Ka'ba*)—going round the Ka'ba. Khāqānī says :—

عیدایشان کعبه وز ترتیب پنج ارکان حج   رکن پنجم هفت طوف چار ارکان دیده اند

— انگشت — *angusht*, five fingers. (1) A place near Marāgha in Tabrīz. (2) A fork with five prongs. (3) Cinquefoil : a herb also called دلاشوب (*dila-shūb*), found on the banks of rivers. It is sometimes written without the *hamza* as پنجنگشت whence comes the Arabicised form فنجنکشت. Yūsufī Ṭabīb says (Jah.) :—

کند چون دود پنجنگشت را زن   به زیرخود کند کم شهوتش را

(4) The herb alkali and the ashes which are made from it, with which people wash clothes.

— آیت —*āyat*, five verses (of the Qur'ān). The five chapters of the Qur'ān, read during the mourning for a Muslim, usually on the morning of the third day after a person's death, and considered to be of special service to the dead in his life hereafter.

— بیچاره —*bīchāra*, five helpless ones. The five wanderers, *viz*., زهره Venus, مشتری Jupiter, زحل Saturn, مریخ Mars, and عطارد Mercury, known to the Iranians as ناهید (Nāhīd) زاوش (Zāwūsh), کیوان (Kaywān), بهرام (Bahrām), and تیر (Tīr) respectively.

— پا — *pā*, five feet. (1) An animal, the crab, which can live in water as well as on earth. Sanā'ī says (Jah.) :—

هرکه دز دی کند ازین گفتار   پنج پایه است و دست کج رفتار

In Arabic it is called سرطان (*Sarṭān*) cancer ; hence also : (2) the sign of the zodiac known as سرطان (Cancer). *Daqā'iq-i Fīrūz Shāhī*, a book on

چار

بر چار میخ زدن *bar chār mīkh zadan*, to strike on 'four nails. Same as چار میخ کردن (2) and (3).

-- میخ شدن *-mīkh shudan*, to become 'four pegs.' (1) To stand bol up-right. (2) Becoming perfectly strong (arrow). (3) A punishment see چار میخ. Niẓāmī says (ARaj.) :—

جناح از هوا در زمین برد بیخ　　پس آهنگ شد در زمین چار میخ

-- میخ کردن *-mīkh kardan*, to render 'four-nailed.' (1) To stretch a cord for rope-dancers to dance upon. (2) To crucify. (3) To practis sodomy.

بر چار میخ کشیدن *bar chār mīkh kashīdan*. Same as بر چار میخ زدن. Ashra says (AsLugh.) :—

اصل قانون شریعت کاحتساب شرع اوست　　می کشد آهنگ را بر چار میخ چار تار

-- میر *-mīr*, four *mīrs*. Same as چار آئین (4).

-- نظم *-naẓm*, four orders or arrangements (1) The four elements (2) The four temperaments.

-- و هفت *-wa haft*, four and seven. The four elements and the seven planets.

-- هفته *-hafta*, four weeks. A trifling, silly thing. Nothing. Non existent.

-- یار گزین *-yār-i guzīn*, four chosen companions of the Prophet.

پنج

پنج *panj*, five. The five senses: hearing, sight, touch, taste, and smell. Khāqānī says :—

نقش یك تنها به روی کعبتین پیداشده　　پس شش و پنج و چارو سه دو پنهان آمده

پنج ارکان *panj arkān*, five pillars, *i.e.* of Islam: توحید (*Tawḥīd*)—Unitarianism صلواة (*Ṣalāt*)—Prayer, صوم (*Ṣawm*)—Fasting, حج (*Ḥajj*)—Pilgrimage, and زکواة (*Zakāt*)—Almsgiving.

چار

مغز – – *maghz*, four kernels. A walnut, Bīdil says :—

سختی کشند چرب پرستان روزگار   از زخم سنگ چاره نه دارد چهار مغز

ملائك – – *malāyak*, four angels. The four archangels, *viz.*, میکائیل،جبرئیل اسرافیل and عزرائیل. See پنج هنگام.

ملت – – *millat*, four creeds : those of Muḥammad, Jesus, Moses and David. Thus in Badr Chāch :—

ای که کینه مادحت مفتی چار ملت است   وی که کهینه چاکرت حاکم هفت کشوراست

ملك – – *malak*. Same as چار ملایك above. Also see سه نوبت.

منزل – – *manzil*, four stages. The four stages through which a mystic has to pass before he attains to perfection. They are the Law (شریعت) the Path (طریقت), the Knowledge (معرفت), and the Truth (حقیقت).

منقوطه – – *manqūṭa*, four dotted-ones. The orbits of the zodiacal signs, so called because of the four points in the four directions.

موجه – – *mawja*, four waves. Waves from all the four directions, a whirlpool. Ṣā'ib says (Bahār) :—

آید به چار موجهٔ دریای حسن تو   لرزد به خود چو کشتی بی لنگر آئینه

and Sirāju'l Muḥaqqiqīn says (ibid.) :—

کسی کز شش جهت گیرد کناره   فتد در چار موج از حسن پنجاب

میخ – – *mīkh*, four nails. (1) A mode of punishment, in which the convict is made to lie down either on his back or on his chest, and then all his four hands and feet are nailed. This torture is said to have been first practised in the days of Pharoah. A cross, a gibbet, a gallows. See بر چار میخ کشیدن. Also see دو مریخ ذنب فعل. (2) The rope upon which rope-dancers walk or tumble ; also the poles supporting it. (3) The wooden frame of saddles, or of pack-saddles. (4) The four elements. Khāqānī :—

جان یوسف زاد را کازاد کرد همت است

وارهان زین چار میخ و هفت زندان وا رهان

میخ حیات – – *mīkh-i ḥayāt*, four pegs of life. The four elements because the life of every man hangs upon these.

چار

(3) A turban worn by the *darwīshes*. Cf. چار ترك.

گوشی – – *gūshī*, four-handled. A four-handled ever, a four-sided flask or goblet. Mashhadī says (Rsh.) :—

چار گوشی و چار گوشهٔ باغ　　گر به دست آیدت فرو مگذار

گون – – *gūn*, four-coloured. A mace, a saddle-tree.

گوهر – – *gawhar*, four essences. The four elements. Khāqānī :—

خسرو کشور پنجم که ز عدلش به سه وقت　　چار گوهر همه در یك مقر آمیخته‌اند

لنگر – – *langar*, four anchors. (1) The legs and feet of quadrupeds. (2) A big boat having four anchors. Ṭughrā says (Bahār) :—

چو طوفانی دیدهٔ تر شدم　　ز مژگان خود چار لنگر شدم

Ẓuhūrī commends the elephant thus (Bahār) :—

نگه تا شنا کرد در بحر دید　　چنین کشتی چار لنگر نه دید

مادر – – *mādar*, four mothers. (1) The four elements. Badr Chāch :—

شش جهت و سه بعد را چون تو نه زاد یك خلف
تا که به زیر نه پدر جنبش چار مادر است

Also see سه ولد. (2) Four stars in the Bear.

ماه و چار شش ستاره – – *māh wa chār shash sitāra*, four moons and twenty-four stars. The four horse-shoes with their twenty-four nails, six in each. ARaj. :—

پر ماه و پر ستاره شود روی هر زمین　　زان چار شش ستاره که در چار ماه اوست

مذهب – – *madhhab*, four creeds. The four schools of the Sunnī sect in Islam, *viz.*, Ḥanafī, Shāfi'ī, Mālikī, and Ḥanbalī. The Shī'a Muslims, however, explain it as denoting the four religions of the four prophets Moses, David, Christ, and Muḥammad. Shifā'ī says (Bahār) :—

پیر مابونی چو او در چار مذهب کشتنی است　　قاتل آن سگ به فردوس مخلد می‌رود

مسکون – – *maskūn*, the four inhabited (quarters). The habitable world in Arabic is called ربع مسکون *rub'-i maskūn*.

چار

(2) Ignorance as opposed to learning, cowardice as opposed to bravery, greed as opposed to piety, and oppression as against justice. (3) The four elements. (4) The four temperaments. Khāqānī says :—

چار طوفان نو از چار گهر بگشائید   که شما جان ستم کش به گهر باز دهید

علم – – *'alam*, four standards. Same as چار آئین (4). The four elements.

عیال – – *'ayāl*, four children. The four elements.

کان – – *kān*, four mines. The fiery mine from which sulphur and salammoniac is dug out, and, according to some, a mine of rubies and emeralds ; the watery mine which produces pearls and corals ; the airy mine which stimulates the growth of valuable herbs ; and the earthy mine which gives diamond, gold and silver.

کرگس – – *kargas*, four vultures—(1) The four elements. (2) The throne of Shaddād (شداد), or Kā'ūs (کاوس).

کوب – –*kūb*, four beats. Same as چار سنگ q. v.

گامه – – *gāma*, four-footed. (1) A swift and ambling nag, so called because at this stage of running, all the four feet of the horse are up in the air at the same time. (2) Tumultuous mirth. (3) (With a ك) enjoyment. Khāqānī says :—

ساقیا اسپ چار گامه بران   تا رکاب سه گانه بستانیم

گاه – – *gāh*, four times (seasons). (1) A note in music. (2) The elemental body, as composed of four elements.

گل – – *gul*, four flowers. (1) The impression of the foot of a dog. (2) The scar of a brand of an animal's body. Ṭughrā praises the Burāq (Bahār) :—

بود نزد فارس خط چار گل

گلخن – – *gulkhan*, four furnaces (stoves). (1) The four quarters of the world. (2) The four elements.

گوشه – – *gūsha*, four corners. (2) A bier, a small table. Niẓāmī says (Rsh.) :—

دو گوشه نشست و ساخت توشه   تا کی رسدش چهار گوشه

چار

(4) The cutting of the beard, the eyebrows, and the lashes in the fashion of the *darwīshes.* Zulālī says (MusSh.) :—

مه تازه گدائی شرق و غرب است   در زیر تراش چار ضرب است

(5) Sturdy and strong. Muḥammad 'Alī Māhir says (ibid.) :—

زبس قوت گذشته روز حربش   زچار آئینه تیر چار ضربش

ضرب‌ابدال — – *ḍarb-i abdāl,* four strokes of Abdāl. Same as چار ضرب (2). Ibrāhīm Adham (ibid.) :—

در چار ضرب ابدال ابرو تراشد ازرو   تا هیچ کس نگوید بالای چشمت ابرو

ضرب زدن — – *ḍarb zadan,* to strike the چار ضرب (4) q. v. To forsake the world and its ways. Qāsim Mashhadī says (Bahār) :—

مرا زصحبت اضداد عشق یار برید   چهار ضرب کسی زد گزین چهار برید

طاق — – *ṭāq,* four vaults. (1) A principal room on the top of a house open in the front and supported by four pillars. (2) A quadrangular tent used specially as a kitchen, in Irāq called Shirwānī. 'Abdu'l Razzāq Fayyāḍ says (ibid.) :—

چو قطع گردد میخ و طناب و هر دو رنگ   چهار طاق عناصر شود شکسته ستون

(3) The four elements.

طاق ارکانی — – *ṭāq-i arkānī,* four vaults of the elements. The world, Munīr says (Bahār) :—

به شمع روشن خورشیدی زند پنجه   چراغ بخت تو در چار طاق ارکانی

طاقی — – *ṭāqī,* of four vaults. A cap with four sashes.

Qāsim Mashhadī says (ibid.) :—

برون رود ز زیر فلك مشت خاك را   گو چار طاقی به سر خاك ماميوش

طبع — – *ṭab',* four tempers. Heat, cold, dryness and moisture. Khāqānī says :—

زعدل شاه که زد پنج نوبه در آفاق   چهار طبع مخالف شدند جفت و طاق

طوفان — – *ṭūfān,* four deluges : (1) of water on the nation of Noah ; (2) of storm and tempest on the people of Hūd ; (3) of fire on the tribe of Lot ; and (4) of dust on the people of Ṣāliḥ. Khāqānī says :—

نه مرد این دبستانست هرگز حبشی و رومی   به هردم چار طوفانست در بنیاد ارکانش

چار

رئیس – – *ra'īs*, four lords. The four elements.

زانو – – *zānū*, four knees. A mode of sitting like tailors at work.

زانو زدن – – *zānū zadan*, to sit on the four thighs. To sit flat, to squat. (Bahār) :—

چار زانو چون توان در مجلس سلطان زدن   تا به خدمت چست باشی بر سریك پا نشین

زبان – – *zubān*, four tongues. (1) An incessant talker. (2) One who does not stick to his word, a quibbler. (3) A prevaricator. (4) The four elements. See دو حور لقا.

زن – – *zan*, four women. The four elements. See نه شوهر.

سنگ – – *sang*, four stones. A mode of worship observed by the Pārsīs.

سو – – *sū*, four sides. (1) A square, a market-place. (2) A cross-road. Niẓāmī has (Bahār) :—

درین چارسو چون نهم دستگاه   که ایمن نه باشم زدزدان راه

Also see پنج نوش. (3) Expectation.

سواره – – *sawāra*, four horsemen. A place where four ways meet.

شاخ – – *s͟hāk͟h*, four branches. (1) A pronged implement for winning grain. (2) A kind of punishment.

شانه – – *s͟hāna*, four shoulders. (1) A dwarf. (2) Fat, tough, hardy, lusty. As͟hraf says (ChirH.) :—

کمان ابروش کوتاه خانه   قد شمشاد پیشش چار شانه

and Muḥammad Qulī Salīm (Bahār) :—

زضرب گرز کین از هر کرانه   شده بالا بلند از چار شانه

شدن گوش – – *s͟hudan-i gūs͟h*, becoming four of the ear. To hear attentively. Badr Chāch says :—

به دو دیده نتوانند رخ عیسی دید   چار گشته همه را گوش سوی نغمهٔ خر

ضرب – – *ḍarb*, four strokes, four forms. (1) Sensible, intelligent, (applied to slaves). (2) A practice of the Ṣūfīs. (3) A note of music.

چار

is sometimes used in relation to India, because the length and breadth of this country is more than those of most of the other countries of the world, or, because India is situated in the fourth clime.

در چار – – *dar chār*, four into four. On all sides, in all quarters.

در چار گفتن – – *dar chār guftan*, to speak four into four. To talk nonsense.

دری – – *darī*, of four doors. The world—the four dimensions.

دریچه – – *darīcha*, four windows—(1) of the body: the eye, the ear, the nose, and the mouth. (2) A person who does not stick to one statement—as if he manages to make free out of any of the four (supposed) windows, and thus avoids fulfilling his promise or pledge.

دوال – – *dawāl*, four straps. An oxgoad. It is a stick, about six inches long, at one end of which a small iron bar is attached, and also a chain with a few rings and four straps. By shaking it a noise is produced which incites the animal to go faster. Raḍī Nī<u>sh</u>āpūrī says (Rsh.) :—

آن خداوند که همواره همایون صیتش　　　هفت اقلیم همی برد پی چار دوال

دیوار – – *dīwār*, four walls. (1) The four quarters of the world. (2) The four elements. Niẓāmī laments (ARaj.) :—

که در چار بالش نه دیدم درنگ　　　نشستم درین چار دیوار تنگ

دیوار جهان – – *dīwār-i jahān*, four walls of the world. The four elements. See هفت بام.

دیوار خانه روزن شدن – – *dīwār-i <u>kh</u>āna rūzan <u>sh</u>udan*, becoming hole of the four walls of a house. Falling down of a house. <u>Kh</u>āqānī says (ARaj.):

چار دیوار خانه روزن شد　　　بام بنشست و آستان برخاست

دیوار ظلماتی – – *dīwār-i ẓulmātī*, four dark walls. (1) The world. (2) The body of man.

دیوار نفس – – *dīwār-i nafs*, four walls of the soul. (1) The body. (2) The heart. (3) The world.

رکن – – *rukn*, four pillars. (1) The minarets of Syria, Yaman, Irāq, and the Black Stone, which all together make the Ka'ba. (2) The four elements.

چار

چمن – – *chaman*, four gardens. The world.

چوب – –*chūb* (also چوبه *chūba*), four sticks. (1) A window blind. (2) The four beams of a door. Nāṣir Khusraw (Bahār) :—

پیش ازین چون چار چوب جسم چون مهرم بسوخت

سقف نو گردون ز آه عاشقان پردود بود

and Qudsī says (MusSh.) :—

به دریا کشید چار موجم ازان　　　　که چون چار چوبم بود جا بهردر

چوب فطرت – – *chūb-i fiṭrat*, four sticks of nature. The four elements.

حاشیا – – *ḥāshīya*, four borders. Having four edges embroidered.

حمال – – *ḥammāl* four bearers. The four elements.

خانه – – *khāna*, four houses. (1) The ventricle of a sheep; also a pudding of it stuffed with meat, rice, butter, herbs, and spices. (2) Thin cakes dressed with soup; a species of macaroni. (3) A large cauldron divided into four compartments; checker-work. (4) A kind of cloth. (5) Any one who assumes more than his condition entitles him to.

خم – – *kham*, four bends. (1) A move in wrestling. (2) A kind of bow, a bow completely drawn. Ṭughrā says (ChirH.) :—

به یك خمی ز کمان دو ابروت مردم　　　　کرشمه‌ات اگرش چار خم کند چه علاج

I'jāz Iṣfahānī, describing a scrubber in a public bath (حمام) says (Bahār) :—

نهد دست و پا چون به پشت و شکم　　　　کند نام این شیوه را چار خم

When a bow is drawn from ear to ear they say چار خم شد *chār kham shud*. Ṭughrā says (MusSh) :—

سرکش به یك دو ضرب نه گیرد فروتنی　　　　تا زور ما ندید کمان چار خم نه شد

خوان – – *khwān*, four dining-tables. Same as چار جوی (1) and (2). Khāqānī says :—

هست هرچه چار خوان هشت خلد　　　　من سه جان بر چار خوان خواهم فشاند

دانگ – – *dāng*, four quarters. (1) The four quarters of the globe. (2) Any thing which is double of another of its own kind. The epithet

چار

جوی فطرت – – *jūy fiṭrat*, four streams of nature. (1) Four constitutional habits of man. See چارجوی (5). (2) The four elements.

جہت – – *jihat*, four sides. (1) The four dimensions: East, West, North, and South. (2) The whole of a thing.

چادر – – *chādar*, four sheets. (1) A cloth surrounding a woman's grave. (2) A kind of horse-cloth.

چار زدن – – *chār zadan*, to strike four by four. To speak slander. Ṭughrā says (ChirH.):—

چون نه گردد سبزه تر کزبی حیائی می زند   در جواب یك دو حرف او سه برگه چارچار

چارگفتن – – *chār guftan*, to speak four by four. To talk nonsense.

چار گوی – – *chār gūy*, sayer of four by four. A babbler, nonsense-talker. Qubūl says (ARaj.):—

ارباب سخن گرچه که پیرم دانند   از طبع جوان من سخن می رانند
خواهم که کنم فکر رباعی چندی   گو شاعر چار چار گویم خوانند

چشم – – *chashm*, four-eyed. (1) A dog or a sheep, having a black spot over each eye. Qudsī says (Bahār):—

سگ نفس را رفته از کار چشم   تو از عینکش کردهٔ چار چشم

and Shaṭranjī Samarqandī (ibid.):—

مثل آن که او بود احمق   مردمان فیلسوف دانندش
هم چو آن سگ بود که باشد کور   مردمان چار چشم خوانندش

(2) One who wears spectacles. (3) A meeting, an interview. (4) Full of desire, anxious. Ṭughrā says (ChirH.):—

من چار چشم زان دو رخ چاری دگر می داشتم
می‌داشت چون شطرنج اگر آن شاه خوبان چار رخ

Āzurī says (ibid.):—

تاکه از ناز پس پشت خود انداختهٔ   چار چشم است پی دیدن روی تو سپهر

چشم شدن – – *chashm shudan*, to become four-eyed. (1) To see or look for earnestly. (2) To meet, to fall in with, to face each other.

چار

(2) To repeat the burial service.

تکبیر کردن — — *takbīr kardan*. Same as چار تکبیر زدن q.v. Anwarī says :—

رغبتش رغم کان و دریا را   چار تکبیر کرده و سه طلاق

تکبیر گفتن — — *takbīr guftan*. Same as چار تکبیر کردن (زدن) see supra.

تگ — — *tag*, four swift-of-post. Canter, easy gallop.

تن — — *tan*, four persons. The first four Caliphs of the Prophet Muḥammad. See چارآئین . Khāqānī says :—

کنون چون ناصرالدین کیست کز بهر ثنایت را
زبعد چار تن در چار بالش های او آمد

جامه — — *jāma*, four garments. (1) A saddle without a tree. Ashraf says (ChirH.) :—

سواری کی توان بر اسب عمری   که باشد از عناصر چار جامه

and 'Abdul Ghanī has (Bahār) :—

منشین زسعی هم چو نفس در ره طلب   تا چار جامه مرکب تن از عناصر است

(2) A garment made of velvet and the like, put as a decoration upon horses in old age.

جل — — *jull*, four horse-cloths. A horse bearing the چار جامه q. v. Also used absolutely in the sense of چار جامه.

جوهر — — *jawhar*, four pearls. (1) The four elements. (2) Name of four stars in the Bear.

جوی — — *jūy*, four streams. (1) The four elements. (2) The four rivers in Paradise : (1) of milk, (2) of honey, (3) of wine and (4) of water. Madāru'l Afāḍil thinks that the fourth stream is one flowing with camphor, and not water. Khāqānī says. :—

منم سر آمد دوران که طبع من داند   چهار جوی جنان از پی جهان کندن

(2) The four rivers : Jayhūn (Bactrus), Jaxaries, Euphrates, and Tigris. (4) A province in Khurāsān. (5) Four constitutional habits of man : sanguine, choleric, phlegmatic, and melancholy.

جوی بهشتی — — *jūy bihishtī*, four streams of Paradise. See چار جوی (2)

چار

پایك – – *pāyak*, four little feet. (1) A disease. (2) An animal, known in Arabic as *qamqām* (قمقام) , small ticks, sheep-lice.

پایه – – *pāya*, see چارپا .

پخ – – *pakh*, four sides. A tent, in India called بی چوبه (*bīchūba*).

پهلو – – *pahlū*, four sides. (1) A kind of fine fig. (2) Fat, gross, corpulent. Much, abundant, such as خواب چار پهلو *khwāb-i chār pahlū*, a long sleep.

پهلو شدن – – *pahlū shudan*, to become 'four sides.' (1) To eat too much, to guzzle, gormandise. Shams Fakhrī says (Bahār) :—

به خوان نعمت تو از چهار پهلو شد   ز بسکه خورد مربی و قلیه و کولاج

Ibn Yamīn (Bahār) :—

آز را کز بدو فطرت جوع کلبی همدم است   چار پهلو شد شکم از سفرهٔ یغمای تو

چار پهلو as applied to شکم signifies a full stomach ; applied to خواب it is deep sleep when the sleeper is totally unaware of himself and surroundings. (2) To lie supine.

پهلو کردن – – *pahlū kardan*, to make four sides. Transitive of چار پهلو شدن q. v. Ṣā'ib says :—

زود در گل می‌نشیند کشتی سنگین رکاب   چار پهلو می کنی تن را ز آب و نان چرا

تا – – *tā*, (also *tār*, or تاره *tāra*), four strings. (1) A four-stringed lute. Salmān says (Rsh.) :—

طبع گیتی راست شد در عهد تو ز انسان که باز   نشنود صورت مخالف هیچ زین چارتا

(2) A drum. (3) The four elements. (4) The world.

ترك – – *tark*, four sashes. A quadrangular turban.

تکبیر زدن – – *takbīr zadan*, to repeat four *takbīrs*. (1) To desert or abandon the world or anything as if dead : a mode of expression borrowed from the four *takbīrs*, or praising of the name of God, which are repeated by way of burial service over the dead. Ḥāfiẓ says :—

من همان دم که وضو ساختم از چشمهٔ عشق   چار تکبیر زدم یك سره بر هرچه که هست

and Ṣā'ib (Bahār) :—

هردم از ماتم برگی نتوان آه کشید   چار تکبیر برین نخل خزان دیده زدم

چار

باف – – *bāf*, woven four times. A kind of rich silk.

بانگ – – *bāng*, four clamours. Sensible, intelligent, quick, alert.

برگ – – *barg*, four leaves. A flower.

بسیط – – *basīṭ*, four expanses. The four elements. See چاراجساد. Khāqānī says :—

امر تو نطفه افگند بهر سه روح تا کنند   هفت محیط دایگی چار بسیط مادری

بند – – *band*, four chains. The world. Niẓāmī (ARaj.) :—

برون جست از گنبد چار بند   فرس راند بر هفت چرخ بلند

بندی – – *bandī*, four-fettered. A wallet, the world.

بیخ – – *bīkh*, four roots. (1) The roots of four plants, namely, رازیانه (*Rāziyāna*), Pimpinella anisum, fennel ; کاسنی (*Kāsnī*), Cichorium endivia, endive ; کبر (*Kabar*), Capparis, capers, کرفس (*Karafs*), probably the same thing as اجمود (*Ajmūd*), Apium involucratum, parsley. All these roots are used as medicine and practically have medicinal qualities very closely resembling each other. (2) The four elements.

بیخ حیات – – *bīkh-i ḥayāt*. Same as چار بیخ (2) q. v. Khāqānī :—

دو شاخ گیسوی او چون چهار بیخ حیات   به هر کجا که اثر کرد اخرج المرعا

بیستی – – *bīstī*, four twenties. A rank.

پا – – *pā*, (also پایه *pāya*), four feet. (1) A quadruped, or a four legged animal. (2) A musical instrument : a stick, which the dancers strike against something and at the note of which they dance, castanets.

پاره – – *pāra*, four pieces. (1) A kind of dance ; a pair of castanets. The author of *Waṣṣāf* has (ARaj.) :—

زاغ به شاخسار بر زنگی چار پاره زن

(2) The patch of a shoe, the patched quarters of a shoe.

پای بند – – *pāy band*, four fetters. The four elements, that together make the constitution of man. Sanā'ī says (ARaj.) :—

با چنین چار پای بندی بود   سوی هفت آسمان شدن دشوار

چار

اژدها – – *azdahā*, four dragons. The four elements. Ẓahīr of Fāryāb has :—

این آدمی که زندهٔ ارکانش می‌نهند   پیوسته در کشاکش این چار اژدهاست

اسباب – – *asbāb*, four elements. (1) Four powers or faculties: of attraction, retention, elasticity, and repulsion. (2) The four elements. (3) The four causes (علل اربعه), *viz.*, material cause (علت مادی) or the matter of which the thing is made; efficient cause (علت فاعلی),—as the maker, if it is the work of man; formal cause (علت صوری) *i.e.*, that form in which its essence consists; final cause (علت غائی) or purpose for which a thing is made. See چار نفس.

استاد – – *ustād*, four masters. (1) The four elements. (2) The four companions of the Prophet. See چار آئین (2).

اصل – – *aṣl*, four origins. The four elements. See چاراجساد. Khāqānī says :—

یك دو شد ازسه حرفش چار اصل و پنج شعبه   شش روز هفت اختر نه قصر هشت منظر

اقران – – *iqrān*, four ropes, peers. Same as چار ارکان q. v.

امین – – *amīn*, four trustees. (1) The first four Caliphs of the Prophet Muḥammad. See چار آئین. Khāqānī says :—

داده قرار هفت زمین را به بادگشت   کرده خبر چهار امین را ز ماجرا

(2) The four doctors of the Sunnī law in Islam, *viz.*, Abū Ḥanīfa, Shāfi'ī, Mālik, and Ḥanbal. (3) The four elements.

باد – – *bād*, four winds blowing from the four quarters: صبا (Ṣabā), دبور (Dubūr), شمال (Shimāl), and جنوب (Janūb), that blowing from the east, the west, the north and the south respectively.

باغ – – *bāgh*, four gardens. (1) A temple. (2) A celebrated royal garden in the environs of Isfahān. (3) A garden in the suburb of Delhi, built by Jumlatu'l Mulk, I'timādu'd Dawla. Ṣā'ib says :—

صبا آسا به گرد سر بگردم چار باغش را   به هر شاخی که بنشیند دل من آشیان سازم

(Bahār, however, reads نسیم for صبا and باغ for شاخ. It may be a case of mere misreading or a misprinting in the second case).

چار

چار *chār*, four. The four elements. Khāqānī :—

دغا دو سه و چار بینی نه دریك　　من و نفس یك کز دغامی گریزد

Also see پنج .

چارآئین *chār ā'īn*, four canons. (1) A quadrangular tent. (2) The four Caliphs, successors, companions of the Prophet Muḥammad, *viz.*, Abū Bakr, 'Umar, 'Uthmān, and 'Alī. (3) The four principal sects of the Sunnī Muslims, *viz.*, the Ḥanafī (حنفی), the Shāfi'ī (شافعی), Mālikī (مالکی), and the Ḥanbalī (حنبلی).

آئنه – – *ā'īna*, four mirrors. A kind of armour, made of four iron-plates, which the warrior puts on round his chest and back.

Also see هفت جوش.

ابرو – – *abrū*, four brows. (1) A kind of *darwīsh* who shaves his eyebrows and whiskers. (2) A young mistress. Ṣā'ib (Bahār) :—

بلاست عاشقی نوخطان چار ابرو　　ز چار موجهٔ دریا نجات ممکن نیست

اجساد – – *ajsād*, four bodies. The four elements : fire, air, water, and earth. Khāqānī says :—

این چهار اجساد کان کائنات　　بر مراد کن فکان خواهم فشاند

آخر – – *ākhur*, four reservoirs. (1) The four elements. (2) Name of four stars in the Great Bear.

آخر سنگین – – *ākhur-i sangīn*, (also آخور *akhwur*), four heavy reservoirs. (1) The four elements. Khāqānī says :—

در بند چار آخر سنگین چه ماندهٔ　　در زیر هفت آئنه خود بین چه ماندهٔ

(2) The quarters of the world.

ارکان – – *arkān*, four pillars. (1) The four elements. Khāqānī says :—

هشت خلد و هفت چرخ و شش جهات و پنج حس

چار ارکان و سه ارواح و دو کون از یك خدا

Also see دوسرای. (2) The four points of the Compass. (3) A quadrangular tent, in Iraq called *Shirwānī* (شروانی). (4) The four quarters of the world. (5) The four companions of the Prophet. See چار آئین (2).

سه

گنبدان — — *gunbadān,* three domes. (1) Name of a quarter in the city of Sārī in Mazindran. In each one of the domes one of the sons of Farīdūn, Iraj, Salm, and Tūr has been buried. (2) The fort of Sangawān (سنگوان) , in Shīrāz, called Supaydān (سپیدان). It consists of three fortresses, said to be built by Jamshīd; the fortress of Istakhr (Persepolis), Shikasta, and Sangwān. It has on its back a hundred and forty pillars and a palace one hundred and sixty yards long. It was burnt and destroyed by the Greeks at the time of Alexander's invasion. Its reminescences are now called چہل ستون (Forty Pillars), also تخت جمشید (the throne of Jamshīd).

گوشه — — *gūsha,* triangle. A thistle, a caltrop.

گوهر — — *gawhar,* three pearls. Same as سه روح q. v.

ماه — — *māh,* three months (moons). The three mathematical dimensions, length, breadth and thickness (depth).

مرتبه — — *martaba,* three stages. (1) Childhood, youth and old age. (2) Low class, middle class and upper class people.

نتائج — — *natā'ij,* three offsprings. Same as سه روح q. v. Khāqānī

زان سه نتائج که زاد بود عرض آدمی‌ست لیک پس هر سه یافت آدمی این کاربار

نوبت — — *nawbat,* three periods. (1) Childhood, manhood, and old age. (2) Prayer at dawn, sunrise, and noon. (3) The three times a day that music was played before the royal palace (a practice established by Alexander and increased to five by Sultan Sanjar). Khāqānī says :—

هفت فلك به خدمتش يك دل و تا ابد زده چار ملك سه نوبتش در دو سرای ایزدی

نوع — —*naw',* three species. Minerals, vegetables and animals. See چار نفس.

وقت — — *waqt,* three times of the day, *viz.,* the morning, the evening and the night. Three periods of life : Childhood, youth and old age. See دو سرای.

ولد — —*walad.* Same as سه روح q. v. Badr Chāch says :—

نه پدر از چار مادر عصر در کنار حدوث سه ولد است

سه

قبله — — *qibla*, three *qiblas*. The *qiblas* of the Muslims, the Christians, and the Jews. Gh. says that the commentator (?) of Khāqānī explains it as signifying the Holy Sanctuary of Baytu'l Maqdas, the Ka'ba at Mecca, and the *Qibla* of the Cherubims (کروبیان).

قرقف — — *qarqaf*, three wines. (1) Names of three religious books of the Christians, each book being called a قرقف . Khāqānī :—

سه اقنوم و سه قرقف را به برهان بگویم مختصر شرح مصفا

(2) Three kinds of wine, (*a*) شراب‌طهور Sharāb-i Ṭahūr, a purifying draught of the fountain of Paradise, (*b*) شراب زنجبیل Sharāb-i Zanjabīl, wine of ginger, especially one which the Muslims believe to be in Heaven ; and (*c*) شراب سلسبیل Sharāb-i Salsabīl, that drawn from the *Salsabīl* fountain in Paradise, a sort of honey. All these three are based on the Muslim belief derived from the Qur'ān, LXXVI, 21, 17, and 18 respectively, though all the three seem scarcely any thing like wine, in fact nothing more than clear, sparkling water.

کوهک — — *kūhak*, three hillocks. A triangular thorny plant, a twig. Caltrop, a dried three-pointed thorn, sometimes made of iron. It is of two kinds, big and small, cast in the way of the enemy and in the vicinity of the forts as a means of deterrent torture for the enemy. The iron implement draws its name from the (form of the) actual خارخسک *khār-i khasak*, which is scientifically known as Trubulus Lanuginosus, or Ruellia Longifolia, a triangular prickly herb. (2) A small rod.

گانه — — *gāna*, the three-folded one. (1) Three cups of wine drunk in the morning. Nizārī says (Bahār) :—

غلام همت آنم که چون نزاری مست پس دوگانه واجب سه‌گانه‌برگیرد

Also see چارگانه . (2) A cup for drinking (wine, etc.).

گاه — — *gāh*, three times. The third note in music, which is one of the tunes of the Hijaz.

گل — — *gul*, three flowers. A mulberry. Its fruit when ripe becomes red, and it is a constipative. The fruit is, in Persian, called توت سه گل *Tūt-i sih gul*, and sometimes توت حبشی *Tūt-i Ḥabashī*, and توت وحشی *Tūt-i Waḥshī*. In Arabic it is called توت العلیق *Tūtu'l 'Ulayq*.

سه

Hīra. The Arabs knew it as Sadīr (سدير), and their poets, both of the pre-Islamic and Islamic periods mention it proverbially as a castle (قصر) of very great magnificance and typically Persian.

رنگ – – *rang*, tri-coloured. A kind of silk.

روح – – *rūḥ*, three souls. Minerals, vegetables and animals. See چار بسیط

رود – – *rūd*, three strings (of a musical instrument). (1) A three-stringed guitar. Sometimes the three instruments: (2) Harp, rebeck, and lute. (3) A star.

شاخ – – *shākh*, three branches. Minerals, vegetables, and animals.

طفل – – *ṭifl*, three boys. Same as سه روح. Badr Chāch says:—

ز پشت نه پدر و چار مادر و سه طفل نه زاد چون تو جوان در کنار عالم پیر

ظلمات – – *ẓulmāt* (also ظلمت *ẓulmat*), three darknesses: (1) of father's loin, the mother's stomach, and the womb. (2) The three darknesses which Patriarch Jonah had to face, namely, darkness of the night, darkness of the river, and the darkness inside the belly of the Fish. In the Jewish tradition Jonah is an important personality. The Book of Jonah is attributed to him. He preached at Ninevah. The Qur'ān regards him as an apostle (XXXVII, 139—147), while the Biblical and later Muslim traditions tell of his having been once devoured by a huge fish, which only released him after a week or so. There was certainly darkness inside the belly of the fish.

علم – – *'ilm*, three sciences. The sciences of Theology, Mathematics, and Natural Philosophy. Khāqānī says:—

نازی کز سه علم آرد فلاطون پیره زن بینی
که یکدم چار رکعت کرد حاصل شد دو چندانش

غرفه – – *ghurfa*, three chambers (also غرفهٔ دماغ—*ghurfa-i dimāgh*, or مغز *maghz*, three chambers of brain), *i.e.*, of reflextion, imagination, and memory. See دو حجرهٔ خواب.

فرزند – – *farzand*, three children. Same as سه روح.

فرزند اخشیجان – – *farzand-i akhshījān*, three sons of the elements. Same as سه روح.

سه

(3) The third game at نرد , played with three dice.

جاده – –*jāda*, three roads. (1) Length, breadth and thickness. (2) Truth, the Law and religious rites.

جان – –*jān*, three souls. According to the philosophers there are in the body of man three different kinds of souls:—

(*a*) روح حیوانی the animal soul, (*b*) روح طبعی the natural soul, (*c*) روح نفسانی the mental or psychical soul. It is believed that (*a*) lies in the heart; (*b*) in the liver, and (*c*) in the brain. Khāqānī has:—

هست هر سه چار خوان هشت خلد   من سه جان بر چار خوان خواهم فشاند

ختنی – –*khutanī*, three *khutanīs*. The fingers. Badr Chāch:—

سه ختنی شب روند آئینها در قفا   سیم طلب درمیان زنگی زرین قبا

ختنی مه‌لقا – –*khutanī-i māh liqā*, three moon-faced *khutanīs*. (Finger) nails. Badr Chāch says:—

در بر بحر کف تو زنگی زرد جامه را   سه ختنی مه لقا جانب روم رهبر است

خواهران – –*khwāharān*, three sisters. Three stars in the Great Bear Badr Chāch:—

دوش چو شاهد حبش آئنه در دهان گرفت   مطربه پنج شویه را مهر سه خواهران گرفت

خوان – –*khwān*, trinitarian. A Christian (believing in the Trinity). Khāqānī says:—

به یك لفظ سه خوان را از چه شک   به صحرای یقین آرم همانا

دامنی – –*dāmanī*, the three-skirted one. A sort of cloak, with long loopholes (چاك) , two in front and one behind, worn specially by dancers.

دختر – –*dukhtar*, three daughters. Same as سه خواهر q. v.

درك – –*darak*, three napkins. Lines drawn upon the sand for playing at games of hazard.

دوری – –*dūrī*, three distances. Same as سه بعد q. v.

دیر – –*dayr*, three cupola. An oratory of three domes built for Bahrām Gūr by Nuʻmān, son of Munzir, king of the Arabian state of

سه

بعد — —*bu'd* (بعد عالم — — *bu'd-i 'ālam*, three dimensions of the world). Length, breadth and thickness (depth). Badr Chāch says :—

شش جهت و سه بعد را چون تو نه زاد یك خلف

تاکه به زیر نه پدر جنبش چار مادر است

بندی — —*bandī*, tri-bound. (1) A soldier employed in collecting revenue. (2) An establishment of peons etc. سه بندی has been divided into two kinds :—

(1) مدام سه بندی *mudām sih bandī*, permanent office. A fixed establishment.

(2) هنگامه سه بندی *hangāma sih bandī*, office for the time being. A temporary establishment.

پایه — —*pāya* (also پائی — —*pā'ī*), a tripod. A high three-legged stool, used in mosques when lighting the lamps. Kamāl Ismā'īl has (Bahār) :—

هر کو خلاف رای تو نه پایه بر شده است امروز بر سه پایه رود بهر اعتذار

پایهٔ هوائی — —*pāya-i hawā'ī*, the airy tripod. The constellation called the Eagle (نسر).

پر — —*par* (also پرك *parak*, or پره *para*), three-feathered. Lines which gamblers draw on the ground for playing ; also in vogue in India. Lines drawn upon the sand for playing at dice.

پسر — —*pisar*, three sons. Same as سه فرزند q.v. Also see نه شوهر.

تار — —*tār*, (also تا *tā*, or تاره *tāra*), three stringed. (1) A tambourine (guitar) of three wires. Mawlawī-i Ma'nawī says (Jah.) :—

این دل هم چو چنگ را مست خراب دیک را زخمه به کف گرفته‌ام هم چو ستارش می زنم

(2) Three cups of wine, drunk in the morning, to clear the stomach. Nizārī says (Rsh.) :—

محبانه دعائی کرد خواهم حکیمانه سه تای [1] خورد خواهم

1. Bahār reads the couplet thus

محبانه دوای کرد خواهم حکیمانه سه تا سه خورد خواهم

NUMERICAL COMPOUNDS IN PERSIAN

سه

سه *sih,* three. Same as سه روح q. v. Also see پنج infra.

سه اسپه *sih aspa,* of three horses. One who makes haste in his works; swift, expeditious; so called because when one wants to go to a place rapidly, he takes three horses with him so that when one is tired, the other may be used and then the third. Kamāl Ismā'īl says (ARaj.) :—

به گوش جود تو ناگه حدیث آن نرسید   سه اسپه خامهٔ تو تاختن بر آن آورد

اسبه پوئیدن – – *asba pū'īdan,* to run on three horses. To go hurriedly. (See سه اسبه). Āmulī says (Bahār) :—

در فراقت سه اسبه می پویم   به چراغ دلت همی جویم

اسبه تاختن – – *asba tā<u>kh</u>tan.* Same as سه اسبه پوئیدن. Also see سه اسبه .

انگشت – – *angu<u>sh</u>t,* three fingers. A three-pronged fork for turning corn.

ایوان دماغ – – *aywān-i dimā<u>gh</u>,* three chambers of the brain. The seats of reflection, imagination and memory.

برگه – – *barga,* three-petalled. A flower : trefoil. See چار چار زدن.

به سه نشستن – – *bi sih ni<u>sh</u>astan,* to sit three by three. To sit close (?) Kamāl Ismā'īl says (ibid.) :—

خیز جانا و بیاتا سه‌بسه بنشینیم   که نباشند حریفان ز بلای خالی

دو

In another place he uses the epithet to imply the two locks of hair :—

در زلف بتان کم شو آشفته که می‌دادند   سه زیر دو هندوی از طرف مه آویزان

هندوی چشم – –*hindū-i chas͟hm*, two robbers of the eyes. The pupils of the eyes.

یاقوت – –*yāqūt*, two rubies. Same as دو لعل q. v.

یك – – *yak*, two (or) one. The last breath. K͟hāqānī (Rsh.) :—

من که بدحال و سخت سست دلم   جان و دل بر دو یك نه بر خطر است

and (Bahār) :—

کم شد دل خاقانی و جان بر دو یك است   و ز غدر فلك هلال را هم بشکست

(3) The lowest point in the game of dice.

یوسف خواب – – *Yūsuf-i K͟hwāb*, two Josephs of slumber. The pupils of the eyes.

AMINUDDIN KHAN.

To be continued

دو

میخ – – *mīkh*, two nails. North Pole and South Pole. In ordinary parlance میخ implies a tent-pin or pole ; whence the two Poles are known as دو میخ.

مینای طرب – – *mīna-i ṭarab*, two bottles of bliss. A cup of wine.

نان رنگین – – *nān-i rangīn*, two coloured breads. Same as دو نان فلك q.v.

نان فلك – – *nān-i falak*, two loaves of the heaven. The sun and the moon. Khāqānī says :—

این دو نان فلك از خوانچه دو نان بینند تا نه بینم که دهان از پی خور بکشائید

نان گرم و سرد – – *nān-i garm wa sard*. Same as دو قرص گرم و سرد q.v.

نان ملون – – *nān-i mulawwan*. Same as دو نان رنگین q.v.

نیم – – *nīm*, two halves. The two feet of the compass.

ویر – – *wīr*, two intellects. (1) A writer, a schoolmaster (2) A teacher of language (having the double sense of intellect).

هاروت کافر – – *hārūt-i kāfir*, two infidel *Haruts*. (1) The fascinating eyes (or looks) of a mistress. (2) The two locks of hair of a beloved.

هفته – – *hafta*, (دو هفته ماه *dū hafta māh*, the moon of two weeks), of two weeks. The face of a mistress. So called because the face of the beloved is generally compared to a full-moon (of fourteen days, two weeks). Amīr Khusraw in his Mathnawī "*Dawal Rānī Khiḍr Khān*" says :—

دول رانی به قدر هشت ساله دو هفته ماه را بسته کلاله

ماه دو هفته – – *māh-i dū hafta*. Same as دو هفته ماه above. Amīr Khusraw :-

پس از یك هفته آن ماه دو هفته به خدمت آمدی از تاب رفته

Also see یك هفته .

هندو – – *hindū*, two robbers. Same as دو طفل هندو q. v. Badr Chāch :—

ز هی ترك کمان ابرو که چشمت راست پیوسته سنانها گرد بر گردد دو هندو طفل بازی گر

دو

ماهی – – *māhī*, گوشت دوماهی *gū<u>sh</u>t-i dū māhī*, the flesh of two fish. The flesh of the heavenly sign of the zodiac, Aries, which is likened to a fish, and the flesh of the so-called mythological fish which is supposed to carry the 'cow' on its back (see دوگاؤ), and on one horn of the 'cow' rests the world.

مرجان – – *marjān*, two corals. The lips of a mistress. <u>Kh</u>āqānī says :—

ای نائب عیسی از دو مرجان   وی کرده ز آتش آب حیوان

مرده – – *marda*, A sturdy and strong man.

مرغ – – *murg<u>h</u>*, two birds. (1) Spirit and rationality. (2) Form and matter. See چار نفس

مریخ ذنب فعل – – *mirrī<u>kh</u>-i <u>dh</u>anab fi'l*, two tail-actioned Marses. Two rings of a chain, fetter—the two rings of a fetter put on the legs of cattle or run-aways. As the rings are in a pair and each foot is fettered by the chain, each ring is likened to the planet Mars. The <u>Dh</u>anab is also considered to have evil influence. When, however, the double Mars is characterised as possessing the effect (فعل) of <u>Dh</u>anab, its evil influence is enhanced. Hence the terrible and deterrent chains. <u>Kh</u>āqānī says :—

قطب وارم بر سریك نقطه دارد چار میخ   این دو مریخ ذنب فعل زحل سیای من

مریخ زحل سیاء – – *mirrī<u>kh</u>-i zuḥal sīmā'*, two Marses possessing Saturnine countenance. Same as دو مریخ ذنب فعل q.v.

مغز – – *mag<u>h</u>z* (also مغزه *mag<u>h</u>za*), two marrows. (1) Almond. (2) A sturdy and strong person. Wālih Harawī has (Bahār) :—

کردم به درخت نعت پیوند   از فکر دو مغزه مصرعی چند

and Niẓāmī (ibid.) :—

مهی کز خودم پای لغزی دهد   چو صبحم دماغی دو مغزی دهد

منزل – – *manzil*, two abodes. (1) This world and the next. (2) The world of existence (وجود), and the world of non-existence (عدم).

مو – – *mū*, two hair. (1) A man half grey-headed. (2) A beard of grey and black hair. Ṭāhir Waḥīd (ARaj.) :—

پیر زال فلك کینه‌ور از بس بد خوست   عمر پیران و جوانان ز شب و روز دو موست

دو

(2) The zodiac sign of Taurus (ثور) and گاو زمین (the energy implanted by the Creator in the heart of the earth, supposed to be a cow, bearing the earth on one horn). A poet has said (ARaj.) :— زیر و زبر دو گاو مشتی خربین

–گاو پیر – *gāw-i pīr*, two old bullocks. Same as دوگاو q.v.

–گاه – *gāh*, two times. (1) A time in music, so called because it is composed of tunes known in Hindustānī as رام کلی *Rām Kalī.* (2) The two worlds, the two lines, " گاه " in this compound being used in its double accepted sense of time and space.

–گاهواره – *gāhwāra*, two cradles. The heaven and the earth.

–گوشمال – *gūshmāl*, two chastisements. (1) Troublous times ; days of poverty, oppression or unrest. (2) A serious disaster, calamity.

–گوشی – *gūshī*, two corners. (1) A turban with two ends hanging down. (2) An ewer with two handles.

–گوهر – *gawhar*, two pearls. The spirit and the understanding. Nāṣir Khusraw says (ARaj) :—

بالای نه رواق مقرنس دو گوهراند   از کائنات و هرچه دران هست برتراند

– لب را چار کردن – *lab rā chār kardan*, making four of two lips. To kiss. Amīr Khusraw says (Bahār) :—

دو دیده چار کردن باتو نغز است   پس آنگاهی دولب را چار کردن

لعل – – *la'l*, two rubies. The two lips of a mistress. Khāqānī says :—

در دو لعلش آب و اندر جزع نه آخر بگوی

کین چه بی‌آبی‌ست چندین وان چه آبست آن همه

مار – – *mār*, two serpents. Ḍaḥḥāk, because " out of a wound in his shoulder two serpents had grown up." Ḍaḥḥāk (old Persian Azhidahāka) is said to be the name of an ancient Persian king. He is known to have been a great tyrant, a fact that may account for the Persian belief that he was an Arab.

– مار سیاه و سپید گزنده – *mār-i siyāh wa sapīd gazinda*, two black and white stinging snakes. Night and day. So styled because they, always moving, are the cause of man's woes and sorrows.

دو

کارد– – *kārd* (also کارده *kārda*, or کاردی *kārdī*), two knives, doubly-knifed. (1) A pair of scissors or shears. (2) A blow struck under the neck upon the chest.

کارد گریبان کاو– – *kārd-i garībān kāw*, the two-bladed one which cuts asunder a collar. A pair of scissors with which the tailors make the collar.

کعبتین– – *ka'batayn*, two dice. The sun and the moon, likened to two dice, as Time is supposed to be playing with them the great game of نرد in affecting the life of creatures for good or evil.

کله دار– – *kulah dār*, two crown-wearers. (1) The sun and the moon. So styled as being the two chief rulers of the heavens in our solar system. (2) Day and night.

کمان شدن تیر– – *kamān shudan-i tīr*, becoming two bows of an arrow. To hit hard.

کمان کشیدن– – *kamān kashīdan*, to draw two bows. To be powerful and strong.

کمانه افتادن تیر– – *kamāna uftādan-i tīr*, falling of the arrow two-bowed. To hit hard. Sālik Qazwīnī says (Bahār) :—

تازان مژها تیر بلندی بنشاند افتد همه جا تیر نگاهت دو کمانه

کمانه خوردن تیر– – *kamāna khurdan-i tīr*, the suffering of two bows caused by the arrow. To hit hard, to pierce deep. Sa'īd Ḥakīm says (Bahār) :—

از شوخی ابروان فتاده تیرش دو کمانه خورده بر جان

گانه– – *gāna*, two numbers. (1) A Muslim ritual prayer consisting of two genuflexions. Amīr Khusraw praises a weak horse (Jah.) :—

خ خ ای زاهد دوگانه گذار که دوگان سجده می کنی یك بار

(2) A pair, twins, binary. Tālib Āmulī has (Bahār) :—

با گل دوگانه زاده‌ام از مادر بهار خارم ولی نه ره گذر گلستانیم

گاو– – *gāw* (also گاویه *gāwiya*), two bullocks. (1) Night and day. Khāqānī makes them دو گاو پیسه :—

روز و شب دیده دو گاو پیسه در قربان گهش صبح را تیغ و شفق را خون قربان دیده‌اند

دو

طفل هندو – – *ṭifl-i hindū*, two black (or robber) boys. The pupils of the eyes, so called because they are black, and also because in poetic thought they are supposed to snatch away the hearts of the lovers. Khāqānī says :—

تا نترسد این دو طفل هندو اندر مهد چشم   زیر دامن پوشم از درهای جان فرسای من

طوطی – – *ṭūṭī*, two parrots. The lips of a girl (sweetheart). The redness of the bird's beak is compared to the ruddy lips of damsels.

عالم بهم زدن – –*'ālam baham zadan* (also برهم زدن *barham zadan*), to strike the two worlds one against the other. To give up the world and worldliness. Ṭāhir Waḥīd (Bahār) :—

چنان کز سنگ و آهن آتش سوزان شود پیدا   زنی گر هر دو عالم را بهم جانان شود پیدا

علوی – – *'ulwī*, two exalted ones. The planets Saturn (زحل) and Jupiter (مشتری).

عیار – – *'ayyār*, two tricksters. Night and day. The epithet is further supplemented by طرار *ṭarrār* into دو عیار طرار : two trickly imposters.

قرت باقی داشتن – – *qurt bāqī dāshtan* (also دو و نیم *dū wa nīm*, two and a half), to keep two draughts remaining. (1) Not to be satisfied even when the object of a man is attained. The story runs that three men were travelling together. A man brought a cup of cream for them and, as they had no other vessel, it was decided that each of them should drink three draughts and repeat the process till it was finished. But the first man drank the whole of it in one breath and added that he had two and a half draughts still remaining. Hence the proverb. ChirH. quotes without mentioning the author :—

لب بر لب یار و دیده‌اش پر خون است   پیانه همان دو قرت و نیمش باقی است

(2) When a man comes to terms with another but soon after uses indecent words to or about him, this proverb is used.

قرص گرم و سرد – – *qurṣ-i garm wa sard*, a hot and a cold loaf. The sun and the moon. Khāqānī says :—

هین صلای خشک بی پیران تر دامن که من   هر دو قرص گرم و سرد آسمان آورده‌ام

قولی – – *qawlī*, double-saying. A lie, false words.

دو

شاخه – –*s͟hāk͟ha*, two branched, two horned, bifurcated. (1) A pillory. Bībī Mihrī[1] says (Jah.) :—

بردند به زندان بت سیمین تن را زین واقعه ماتم است مرد و زن را
افسوس که در کنده نخواهد سودن پائی که دو شاخه بود صد گردن را [2]

(2) A double-pointed arrow. Some poet says (ARaj.) :—

پیش پیکان دو شاخش از برای سجده را شیر چون شاخ گوزنان پشت‌را کردی دوتا [3]

(3) A kind of beard, pointed two ways. (4) A gold-wrought girdle. To Richardson and Johns. دو شاخ *dū s͟hāk͟h* is exactly synon. with دو شاخه.

شانه – – *s͟hāna*, two crested one. A double-pointed spear.

شاهین – – *s͟hāhīn*, two falcons. (1) The handle of a pair of scales. (2) The constellations called the Eagle (نسرطائر *nasr-i Ṭā'ir*) and the Lyre نسرواقع (*Nasr-i Wāqi'*).

شش – – *s͟has͟h*, two sixes. A throw of "twelve," compounded by a double throw of "six" in the game of Ludo (نرد *Nard*). This is the highest and the most perfect (کامل) move a player can have.

شش نشستن – – *s͟has͟h nis͟histan*, to sit 'two-six.' To impress deeply. Wālih Harawī says (Bahār) :—

دوشستی باین رسائی نه نشست عاشقی را تو و فکر کشتن من ، من و ذوق جان سپاری

صحن – – *ṣaḥn*, two courtyards. The heaven and the earth. See چار نفس

طفل – – *ṭifl*, two boys. Ḥasan and Ḥusayn, the two sons of 'Alī (son of Abū Ṭālib).

طفل پسندیده – –*ṭifl-i pasandīda*, two esteemed boys. Same as دو طفل نور q.v.

طفل نور – – *ṭifl-i nūr*, two boys of light. The pupils of the eyes. K͟hāqānī says :—

این دو طفل نوری اندر مهد چشم بر بزرگ خرده دان خواهم فشاند

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1. ARaj. attributes the quatrain to مهستی گنجه (Mahastī of Ganja).

2. ARaj. reads the first couplet thus :

شه کنده نهاد سرو سیمین تن را زین واقعه شیون است مردو زن را

3. Jah. has سرچون شاخ گرزنان پشت را کردی دوتا for the second hem., clearly misread.

دو

The celebrated Ḥamīdu'd Dīn coins one *Maqāmat*, (Maqāma V) :—

(Persian) شنیدی زمانی به فکری حدیثی همی پند بردار تا به شود

(Arabic) سیبدی زمانی بفکری حدیثی همی بید بردار تائه سود

زای — — *zāy*, begetting two (sounds). A pipe, flute.

زبان — — *zubān*, double-tongued. (1) Hypocrite. (2) A pen. (3) A snake.

زنگی و رومی — — *zangī wa Rūmī*, two negro and Roman. (1) Night and day. (2) Youth and old age. (3) Good and bad. AsLugh. says that the third meaning lacks confirmation.

زیره — — *zīra*, of two cumin-seeds. A kind of rice.

سر — — *sar*, double-headed. (1) A hypocrite. The compound دوسری *dū sarī*, is also used in this sense. Shafī' Athar (Bahār) :—

دشمن جان ترا عزم بیابان فناست داٴم از نیزه ز بهرش دو سری بر سر ماست

(2) A kind of tent.

سرای — — *sarāy*, two inns. This world and the next. Khāqānī :—

یگانهٔ دو سرای و سه وقت و چار ارکان اسیر پنج حس و شش جهات و هفت اختر

سنگ — — *sang*, two stones. The two mountains near Mecca, the Ṣafā and the Marwat.

سوی — — *sūy*, double-sided. The parting of braided hair.

سه چنبر — — *sih chanbar*, two (or) three circles. The heavens because they too are round like circumference. Here, two and three denote a small number, not a definite number.

سه قندیل — — *sih qandīl*, two (or) three candles. The stars.

سه ویران (ویرانه)ده — — *sih wīrān* (*wīrāna*) *dih*, two or three desolate villages. (1) The seven climates. (2) The five senses.

شاخ — — *shākh*. See under دوشاخه .

دو

رخ نهادن – – *ru<u>kh</u> nihādan,* to place two rooks. To inflict a defeat upon some one. Evidently the metaphor is drawn from the game of chess. When we place two bishops (رخ) in front of the king in the game of chess, the defeat of the opponent becomes inevitable.

رخی – – *ru<u>kh</u>ī,* double-faced. A sort of bow.

رشته مروارید – – *ri<u>sh</u>ta marwārīd,* two threads of pearls. The teeth of a mistress. Badr Chāch says :—

به زیر لعل تو پنهان دو رشته مروارید   فراز سرو بلندت دو نرگس مخمور

رنگ – – *rang* (also رنگی – – *rangī,* two-colouredness), two-coloured. (1) The world or life, as revealed by night and day. (2) Night and day. (3) Capricious ; hypocrite. Waḥ<u>sh</u>ī says (Bahār) :—

بلبل آن به که فریب گل رعنا نخورد   که دو روزی است وفاداری یاران دو رنگ

Also see یك لخت .

رو – – *rū,* two-faced. (1) A rose whose one side is yellow and the other white. Rich. and John. say that it is red without and white within, which is not correct. (2) A deceitful villain, a hypocrite. Farru<u>kh</u>ī says (Bahār) :—

از مجلس ما مردم دو روی برون کن   پیش آر می سرخ و فروکن گل دو روی

(3) A small brass coin.

روزه – – *rūza,* of two days (also روزی – – *rūzī,* (1) Health and soundness of body. Fa<u>kh</u>r Gurgānī has (Rsh.) :—

دوروزی و درستی مر ترا باد   مباد از بخت بد بر جان بیداد

روزه عمر – – *rūza 'umr,* two day's life. Very short life—as if lasting only for a couple of days.

روئی – – *rū'ī,* two-facedness. (1) Hypocrisy, deceit.

(2) A sort of writing which can be read in two languages, e.g. Persian and Arabic. <u>Sh</u>iblī gives a fine example of this artifice from Amīr <u>Kh</u>usraw (*<u>Sh</u>i'ru'l 'Ajam,* Account of <u>Kh</u>usraw) :—

(In Persian) زمانی بباشی به یاری بشائی   رسیدی،بدیدی مرادی به خانی

(In Arabic) رمانی بیاس تباری نسائی   رشیدی ندیدی مرادی نجاتی

دو

دستی – – *dastī*, of (the length of) two hands. (1) A long sword. (2) A hard-fought battle. (3) A blow on the back with both hands to hasten any one. (4) A robe of honour. (5) A sort of ewer, having two hands. (6) Extreme generosity. (7) (With reference to wine) successively and frequently.

تیغ دو دستی خوردن *tīgh-i dū dastī khurdan*, to take a two-handed sword. To receive a hard blow. To be hit hard. Rāsikh says (ARaj.) :—

از نگه دو چشم او زخم شکست خورده‌ام رشتهٔ بخیه پیش‌کن زخم دو دسته خورده‌ام

دستی در آویختن *dastī dar āwīkhtan*, to hang with both hands. To show too much familiarity; to lack modesty or restraint. Wālih Harwī says (Bahār) :—

گو شانه زبان بازکش و باد صبا پای کان زلف به آن روی در آویخت دو دستی

تیغ دو دستی زدن *tīgh-i dū dastī zadan*, to wield the sword with both hands. (1) To brandish the sword with all one's might. To fight valiantly, bravely. Amīr Khusraw has (ARaj.) :—

ملك به میراث نیابد کسی تا نزند تیغ دودستی بسی

Minūchihrī says (ibid.) :—

تیغ دو دستی زند بر عدوان خدای همچو پیمبر زده است بر در بیت‌الحرام

(2) Giving or taking a large quantity. Mu'izz-i Fiṭrat (ibid.) :—

چسان ز دست نگاهی تو جان تواند برد به فرق دل مژه این تیغ را دودستی زد

See يك ركابی .

تیغ دو دستی گذاشتن *tīgh-i dū dastī gudhāshtan*. Same as تیغ دو دستی زدن q.v. Niẓāmī says (ibid.) :—

دو دستی چنان می‌گذارید تیغ کز و خصم را جان بیاید دریغ

دله – – *dila* (also دل – – *dil*), two-hearted. (1) Wavering, doubtful, in suspense. Ta'thīr has (ARaj.) :—

آن‌که در یاد کسی چون دل رعنا دو دل است مفتی عشق برین است که خونش بحل است

Ṣā'ib says (ibid.) :—

دو دل شوم چو به زلفش مرا نگاه افتد چو رهروی که رهش برسر دو راه افتد

دو

خادم حبشی و رومی — — *khādim-i Ḥabashī wa Rūmī*, two Negro and Roman slaves. (1) Night and day. See دو خاتون. (2) White and black. (3) The face and hair. AsLugh. finds no proofs of this (3rd) meaning. For a proof of the first meaning see دو خاتون.

خطملون — — *khaṭṭ* (also خیط *khayṭ*)-*i mulawwan*, two coloured lines. (1) The twilight or false dawn and break of day. (2) Night and day.

خمه — — *khama*, of two bends. A hookah-pipe having two bends in its entire length. The double bend has the advantage of sending out a cool draft of smoke, which is cooled during its long course through the tube.

خواهر — — *khwāhar*, (also خواهران *khwāharān*), two sisters. Name of two stars near the Canopus, in Arabic called اختاسہیل *Ukhtā Suhayl*, the two sisters of the Canopus. One is called شعرای شامی Shiʿrā-i Shāmī, the Sirius of Syria, and the other شعرای یمانی Shiʿrā-i Yamānī, the Sirius of Yaman.

داله — — *dāla*, two eagles. The game of tip-cat. A game of boys. The shorter piece of wood is, in Persian, called پل (*pil*), and the longer one is known as جنبه (*janba*).

دامی — — *dāmī*, of two gins. (1) Flowered muslin. (2) The flowers worked with a needle.

دختر — — *dukhtar*, two daughters. Same as دوخواهر q. v.

دری — — *darī*, of two doors. The world.

به هر دو دست چسپیدن , *bi har dū dast chaspīdan*, to cling to a thing with both the hands. (1) To desire a thing earnestly. (2) To busy oneself heart and soul in an affair. Ṣā'ib (Bahār) :—

به حیرتم که چرا زلف یار با این قرب　　　به هر دو دست به سیب ذقن نمی چسپد

and Khāliṣ says (ibid.) :—

نمی باید ز زور مے به وقت رعشه ترسیدن　　　به هر دو دست می‌باید به جام باده چسپیدن

دست زدن — — *dast zadan*, to strike two hands, to clap. To make merry.

دو

is ۷۰ that is a dot (.) placed before a seven. Geometrically a dot (point) has no magnitude, while mystically it signifies nothingness, non-existence. The figure seventy as written in Persian would thus signify two stretched hands with "nothing" in them. Hence کن is indigent or poor (بی‌نوا) and as the word has two letters they are termed دو حرف بی‌نوا. Now the second epithet, Hū هو. The value of this word—composed of two letters again—is 5+6=11, which represents two 1's, each of which stands for and expresses the idea of the Personal Unity (وحدت ذاتی) and Attributive Unity (وحدت صفاتی) of Allah. Standing alone, these 1's denote a total and unqualified lack of all sorts of desire, craving and lust (بی‌هوا). Hence the epithet دو حرف بی‌هوا.

Another interesting but simpler explanation is (ARaj.): کن is the key of the treasure-trove of the creation of all possibly existent things (ممکنات). But these are, as it were, an embodiment of deficiency, want, detriment, mortality, corruption, and destitution. Thus کن quite easily becomes دو حرف بی‌نوا for they possess really nothing. Likewise هو indicates the light, effulgence and the beatitude of one with whom no error, fault, ruin, misguidance, desire or lust can prevail. هو would thus easily be characterised as دو حرف بی‌هوا.

حورلقا – – *ḥūr liqā*, two hourie-faced ones. The understanding and the soul. Khāqānī says :—

اسیر طبع مخالف مدار جان و خرد زبون چار زبانی مکن دو حورلقا

خاتون – – *khātūn*, two ladies. (1) The pupils of the eyes. (2) The sun and the moon. Khāqānī :—

بدین دو خادم چالاك رومی و حبشی درم خریده دو خاتون خرگه سنجاب

Under this category also falls :—

خاتون بینش – – *khātūn-i bīnish*, two ladies of vision. (1) The pupils of the eyes. Khāqānī says (Bahār) :—

به روز از پی این دو خاتون بینش یکی زال آئنه گردان نماید

خاتون خرگه سنجاب – – *khātūn-i khargah-i sanjāb*, two ladies of the court of ermine. Same as دو خاتون above.

دو

چار شدن -- *chār shudan*, to become two-four. To meet a person suddenly, without expectation. Farrukhī says (Jah.) :—

هر که با توبه جنگ شد دو چار   باظفر نزد او یکیست حرب

چار کردن -- *chār kardan*, as above. Sayyid Ḥusayn Khāliṣ says (Bahār) :

مرا کسی که دوچار تو کرد در ره عشق   خدا کند که ترا هم به من دوچار کند

چارگشتن -- *chār gashtan*, Ditto. Ṭughrā says (Bahār) :—

قدح چون نگردد به عشرت دوچار   که صد بوسه می‌گیرد از لعل یار

چشم چار شدن -- *chashm chār shudan*, quadruplication of two eyes. To meet suddenly and unexpectedly.

چشمه -- *chashma*, two streams. (1) Sun and moon. (2) Night and day. (3) The pupils of the eyes. In this sense, it is rather a pun on the word چشم *chashm*.

چشمهٔ روان -- *chashma-i rawān*, two flowing streams. (1) Two weeping eyes. (2) The breasts of a woman in milk. Sanā'ī has (ARaj.) :—

بعد ازان الف داد با پستان   روز و شب پیش تو دو چشمه روان

چله -- *chilla*, two selvages. A roof sloping two ways.

حجرهٔخواب -- *ḥujra* (also حجله *ḥujla*)-*i khwāb*, two sleeping chambers. The two eyes. Khāqānī.

بهشت بهو بهشت اندرین سه غرفهٔ مغز   به هفت حجلهٔ نور اندرین دو حجرهٔخواب

حرف -- *ḥarf*, two letters. The word کن *Kun* (be thou), as used to signify God's command to matter when He intended to create the universe.

حرف بی‌نوا -- *ḥarf-i bī nawā*, two indigent letters; and

حرف بی‌هوا -- *ḥarf-i bī hawā*, two lustless letters. Both these epithets are enigmatic and have a mystic sense. They contain an allusion, in the first, to the formula *kun* (کن)—for which see دوحرف — and in the second to the pronoun for the Great Name, that is, *Hū* (=*huwa*, هو), He, Allah. The word *kun* is composed of k and n (کن) the total value of the letters of which is 20+50=70, which written in Persian figures

دو

زخم دو تیغه باز *zakhm-i dū tīgha bāz*, the wound of a two-sword wielder, is a metaphor which signifies doing two tasks, in general, and pederasty, in particular. Hence also is derived دو تیغه بازی *dū tīgha bāzī*. It is a practice in Afghanistan that the soldiers play with two swords, one in each hand. Metaphorically it means the doing of two works in general. Also implies pederasty. Ta'thīr says (ChirḤ.) :—

زان هر دو زمین‌به سرفرازی   تا چرخ کند دو تیغه بازی

In the same way دو تیغه تاختن *dū tīgha tākhtan*, signifies to conspire with both the parties.

جا – – *jā*, two positions, doubly-positioned. A squint-eyed person.

جبار – – *jabbār*, two tyrants. (1) Night and day. (2) Devil and passion.

جگرتاب – – *jigar tāb*, roaster of two livers. Time, whom the poets in general take to be a great oppressor and a merciless tyrant. The numerator two only heightens the effect of the particular practice mentioned in the compound.

جنیبت – – *janībat*, two led-horses. Night and day.

چار – – *chār* (as also چهار *chahār*), two-four. A sudden and unexpected meeting or encounter, generally used with reference to enemies. Bīdil says:

عرصهٔ شوخی‌ٔما گوشهٔ ناپیدائی ست   هرکه رو تافت زآئینه دو چار است اینجا

Gh. thinks that to write it with a واو (دو و چار) is wrong, whereas BQ. is of opinion that the secondhalf (چهار, چار) of the compound may sometimes be omitted. A number of verbal compounds are formed by adding a verb at the end of this compound. They are :

چار افتادن – – *chār uftādan*, to fall two-four. To meet suddenly and unexpectedly. Ṭughrā says (Bahār) :—

چنان مستم که شمع از شخص و شخص از سایه نشناسم
اگر ناگه دو چار افتم شبی در کشت مهتابت

چار خوردن – – *chār khurdan*, to suffer two-four. To encounter a person unexpectedly. 'Aṭṭār says (Jah.) :—

کدام صدراجل دیدهٔ که با او هم   اجل بخورد دوچاری درین سپنج سرای

چار زدن – – *chār zadan*, to strike two-four. (1) To meet a person unexpectedly. (2) To converse. (3) To dispute. (4) To make a slight impression.

دو

تاشدن حرف – – *tā shudan-i ḥarf*, becoming two-fold of a letter. The changing of a letter: disagreement in word and deed. Mukhliṣ Kāshi says (Bahār):—

گفتم ز یار درد تو عمری به سربرم پشتم ز غم دوتاشد و حرفم دو تانشد

and Tanhā says (ARaj.):—

زاهد ترا سلوك به حق رهنما نه شد خودداریت ز رفتن مسجد دوتانشد

تا کردن حرف – – *tā kardan-i ḥarf*, to speak two-fold. To deny one's own words.

تا کعبتین – – *tā ka'batayn*, two dice. (1) Night and day. (2) Sun and moon.

تائی – – *tā'ī*, two-fold one. (1) The couplets of the master-poets go to show that it means an article of underwear. Shāh of Kabūd Jāma says (ARaj.):—

گر کسی بودی که پیشم چار تائی برزدی این دوتائی در بر من هر زمان یکتاستی

Sanā'ī has (ibid.):—

یکتا دوتا کردم در مدحت و در خدمت یابم اگر از جود تو دستار دوتائی

(2) A two-stringed harp. Cf. دو تار (above).

تهی – – *tahī*, two-plied. Clothes that are lined. Clothes whose linings are separate, not sewn together. Sayyid Ḥusayn Khāliṣ, who came to India from Iran, probably keeping the climate of the country in view, said (Bahār):—

آه سرد که ترا گرد گرفتست که باز دوتهی پوش برنگ گل رعنا شدهٔ

تیغه باز – – *tīgha bāz*, a wielder of two swords. (1) A valiant, brave warrior, seeking a fight. (2) A swordsman who plays with two swords, one in each hand. Ṣā'ib has (ibid.):—

ای صبح آه سرد تو از انتظار کیست زخم دوتیغه باز تو از ذوالفقار کیست

Ṭālib Āmulī says (MusSh.):—

گزیده ناوك مقراضهٔ چهار برش که با دوشاخهٔ پیکان چو ذوالفقار افتاد
به سینهٔ صف اعدا که خیل مورانند دوتیغه بازچو نوك زبان مار افتاد

دو

از دو پای نشستن *az dū pāy nishastan*, to sit on two legs. To sit properly. Anwarī says (AsLugh) :—

حواس ظاهر و باطن که میهان داند — یکی ز جمله هر دو گروه بتواند
که پیش خدمت او از دو پای بنشیند — ز دل برآرد و بر جای جانش بنشاند

– پادشاه جبار – *pādshāh-i jabbār*, the two mighty Kings. Night and day.

– پادشاه قهار Same as above.

– – پخچه *pakhcha*, of two parts. (1) A clew of thread. (2) A bird.

– – پروانه *parwāna*, two moths. Same as دو پادشاه جبار.

– – پلکا *palkā*, having two eye-lids. (1) A kind of pigeon. (2) A kind of stone for a ring.

– – پوست *pūst*, two skins. (1) Two (leaves) pasted. (2) Together.

دو پیازه – – *pīyāza*, double onion. (1) A dish without gravy. (2) A rich fricassee made with butter, turmeric, onions, garlics and various spices.

– – پیر نحس *pīr-i naḥs*, two inauspicious old ones. The two planets, Saturn and Mars. Says Khāqānī :—

تاکه مشرف اوست اجرام فلك را از فلك — آن دو پیر نحس رحلت کرده‌اند از بیم او

– – پیکر *paykar*, two bodies, two-bodied. (In Pahlawī, *dū patkar*). (1) The third of the twelve signs of the zodiac, called Gemini, because the shape of the zodiac is like two naked boys clasping each other from behind. Kamāl Ismā'īl says (Jah.).

ز شاخ درخت آن چنان می‌درخشند — چو پروین ز برج دو پیکر شگوفه

Badr-i Chāch says :—

هست یران معرکه تیر تو تیغ آسان — زان‌که به هر کجا رسد منزل او دو پیکراست

(2) A two-edged axe.

– – تا *tā* (also used as دو تاه *dū tāh*, دو تو *dū tū*, and دو ته *dū tah*), two-fold, double. (1) Lean and thin. (2) A fine cloth

– – تار *tār*, two strings. An instrument of music. See دو تائی (2) :

دو

برا – – *burā*, a double-cutter. In Ẓand and Pāẓand idiom it signifies a sword.

برادران – –*birādarān*, two brothers. (1) Two bright stars in the Lesser Bear, in Arabic called فرقدان *Farqadān*. (2) A rapacious bird, smaller than the eagle, so called because when one of them attacks a victim and is overpowered, the other comes to its rescue. Some take it to be the غليواج *Ghalīwāj*. Rsh. says that the author of the *Ṣiḥāḥ* calls it ده برادران (ten brothers) which is not correct. It is to be noted that BAj. and other dictionaries say 'it is a bird' (مرغی‌ست), but while explaining it further, they say that when one attacks any victim, if it is overpowered, the other comes to its rescue. It seems they fly in pairs, hence the name

برجی – –*burjī*, of two castles. (1) A secret visit of one woman to another. (2) A pederast, a debauchee,. Shifā'ī condemns (Bahār) :—

ای مخترع کوفتۀ خاصه و خرجی خرجی ز تو و خاصه زیاران دوبرجی

برهم زدن – –*barham zadan*, to embroil two. To cause ill-feeling between two persons by slander and detraction. Shafī' Athar says (Bahār) :—

شیوۀ صلح و صفا کار دو برهم‌زن نیست هم چو مقراض نیابد زسخن چین اصلاح

بعد – – *bu'd*, two distances, dimensions, i. e., length and breadth.

بل – – *bal*, of two sides. Unfaithful, untrue, insincere. Nāṣir Khusraw has (ARaj.) :—

تن دو بل بیوفاست ای خواجه چندین مطلب مراد این دو بل

بیتی – –*baytī*, of two houses. (1) A rank, the owner of which receives eighty thousand *dāms* (two thousand rupees). (2) A quartette, a form of Persian verse consisting of four hemistiches—two verses—of which the first, the second and the fourth rhyme together. Also known under the Arabic name *rubā'ī* (رباعی).

بیتی خواندن – – *baytī khwāndan*, to read two verses. (1) To read. (2) To sing.

بیننده – – *bīninda*, a double-seer. (1) The two eyes. (2) A polytheist.

پا – –*pā*, two feet. A biped ; a small, an oak-gall insect found chiefly on oak trees, and which imparts to cloth a beautiful red colour, and is also used in medicine.

دو

Khāqānī says :—

رانده از رحبه دواسبه تا مناره یك سره　　　　از سم گوران دل شیران هراسان دیده‌اند

and (ARaj.) :—

زان که دو اسبه رسید موکب فصل ربیع　　　　دهر خرف بازیافت قوت یوم الشباب

Niẓāmī has (Bahār) :—

به پر خاش زنگی شتابان شوند　　　　دو اسبه به سوی بیابان شوند

آمدن – – *āmadan*, two comings. (1) To make one ashamed. Ashraf disparages a horse (ChirH.) :—

برو از بس کنایت‌ها که خواندند　　　　خران از طعنه‌اش آخر دو آمدند

(2) To be ashamed. (3) To run.

بارو – – *bārū*, two ramparts. Name of a game.

باز – – *bāz*, two hawks. A child's kite, so called from its similarity to a high soaring hawk (باز), the tail of the kite completing the simile.

بالا – – *bālā*, two statures. Double, excessive, generally used with reference to intoxication and drunkenness (نشه و مستی). Bāqir Kāshī has (Bahār) :-

می رسد از پی تسخیر دلم بادشهی　　　　شه مژگان سپهی شوخ دوبالا نگهی

As a verb, it is used with کشیدن، کردن، شدن، رفتن، تافتن and گشتن. Bāqir Kāshī says (Bahār) :—

یك طرف جام شراب و یك طرف روی نگار　　　　ظرف ما کیف دوبالا بر نتابد بیش ازین

and Ṭālib Āmulī (ibid.) :—

بر بلبل از فراق گل و گلستان چه رفت　　　　بر من ز هجر دوست دوبالای آن رود

Jāmī Bīkhud says (ibid.) :—

می‌کند گلشن دوبالا نشهٔ بیتابیم　　　　نالهٔ بلبل زند مضراب قانون مرا

بتی – – *butī*, of two images. A coin (اشرفی) on both sides of which an image is stamped.

بدو – – *bi-dū*, two against (by) two. (1) The meeting face to face of two men without a third in between them ; together, without a third. (2) The lover and the beloved, as no third person is tolerable. Sayfī has (Bahār) :—

گه قمار به آن مه چو روبرو باشم　　　　جز این مراد نه دارم که دوبدو باشم

دو

سوار —, یکه سوار *yakka suwār*, one rider. One who is unequalled in the army, a hero. Sa'dī (Bahār) :—

اگر پای بندی رضا پیش گیر　　　دگر یك سواره سر خویش گیر

Mukhliṣ Kāshī has (Bahār) :—

نموده نام نکوی تو عالمی تسخیر　　　اگر چه غیر نگین یك سوار نیست ترا

هفته — *-hafta*, اقبال یك هفته *Iqbāl-i yak hafta*, prosperity of one week. Transient wealth, passing prosperity. Khāqānī :—

بدین اقبال یك هفته که بفزاید مشو غره
که خود ماه دوهفته است آن که افزونی‌ست نقصانش

خوردن (یکه) یکی *yakī (yaka) khurdan*, to suffer oneness. To remain perplexed and bewildered all of a sudden on hearing or seeing something strange or wonderful. Ta'thīr (Bahār) :—

مه سراسیمه شد آن دم که گل روی تو دید　　　یکه خورده است الف تا قد دل جوی تو دید

Also 'Urfī (BAj.) :—

دوشم ز لب جانان میل دوسه بوسی شد　　　آواز رقیب آمد از بیم یکی خوردم

(In the second hem. Bahār reads دور for بیم).

دو

دو *dū*, two. Same as دوعالم q.v. Also see پنج infra.

دو آتش *du ātash*, two fires. (1) The lips of a mistress. (2) Wine.

آسیا — — *āsiyā*, two mills. The heaven and the earth. Sa'dī (ARaj.) :—

مابین آسمان و زمین جای عیش نیست　　　یك دانه چون جهد به میان دو آسیا

اسبه — — *asba*, of two horses. (1) A post-boy. (2) A messenger. (3) A soldier who has two horses round him. (4) Quick, expeditious. The compound is used, as a verb, with راندن، تاختن، شتافتن and شدن . Ṣā'ib has (Bahār) :—

غبار قافلهٔ عمر چون نمایان نیست　　　دو اسبه تازی لیل و نهار را دریاب

يك

لخت — *lakht*, one piece. (1) Of one key. (2) Most powerful. (3) An emperor, a commander-in-chief. (4) All at once. (5) Like, similar, resembling. (6) Agreeable, true. (7) Anything which remains true to its condition. Kalīm says (Bahār) :— يك لختم و در كوى دو رنگيم وطن نيست and Ismā'īl Īmā says (ibid.) :—

سخن شنو نبود آدمى كه يك لخت است   حكايتى است كه ديوار گوش مى‌دارد

مژه خواب — See يك بادام (23).

مژه شكستن — See يك بادام (24).

مشت — *musht*, one handful. (1) A companion. (2) Two friends.

مصلب — *muṣallab*, single crossed. A coin, inscribed with the sign of the cross.

نشست — *nishast*, one sitting. (1) A companion, a friend. (2) One who sits or converses with another. (3) Two men united in any business.

نفس — *nafas*, one breath. (1) Two divers who continue to hold their breaths up to the same moment, so that when the breath of one outside the river exhausts, they may pull out the one inside it, lest he dies. (2) One word. (3) A friend, a boon companion. The idiom نفس زدن — *nafas zadan* signifies : to say something, to utter a word.

نورد — *naward*, one course. (1) One way, road, manner. (2) One affinity, connection, relation.

نيم نهادن — *nīm nihādan*, to place one-half. To put aside. Āṣafī says (BAj.) :—

تا بستر راحت ز تو يك نيم نهادم   بالين اجل را سر تسليم نهادم

و نيم ساز — *wa nīm-i sāz*, one and a half of the instrument. A term or property pertaining to musical instruments. A kind of music.

يكه تاز *yakka tāz*, one runner. (1) A combatant who charges the enemy alone, and does not wait for help. Fawqī Yazdī :—

آن سوار يكه تازم در بيابان جنون   كافتاب و مه كنندم آرزوى شاطرى

(2) One who is out of breath after running. Bahār :—

يكه تازان است پا بر جان زده   يك سواره بر سر مردان زده

يك

طرف افتادن — *ṭaraf uftādan*, to fall aside. (1) To turn away. (2) To face. Ṣā'ib says :—

با بزرگان يك طرف افتادن ازعقل است دور   محتسب بيجا كمر بسته است در ايزاى خم

طرف شدن — *ṭaraf shudan.* Same as يك طرف افتادن q.v.

قرار — *qarār.* Same as يك پهلو q.v.

قلم — *qalam,* one pen. (1) Consistent (a writer). (2) Together, at one stroke, at once. (3) All, total. (4) Completely. Mufīd Balkhī says (Bahār):

عالم به يك قلم شده در چشم من سياه   تا زير مشق خط شده روى چوماه تو

also Bīdil :—

خامشى باسبب مكتب بيتابى نيست   يك قلم نالهٔ نى بود درين بيشهٔ ما

كاسه كردن — *kāsa kardan,* to make one cup. (1) To drink all of something. Athar says (BAj.) :—

نگذاشته است حسن تو چيزى براى گل   يك كاسه كرده است چو مى آب و رنگ را

(2) To mix together. Ṣā'ib says :—

همين است پيغام گل هاى رعنا   كه يك كاسه كن نوبهار و خزان را

and Ashraf says (Bahār) :—

بسر با دختر رزمى برم ايام مستى را   دگر يك كاسه كردم مستى و شاهد پرستى را

كف زمين — See يك بادام (20).

به يك كنار نهادن *bi yak kinār nihādan,* to put aside. To remove, to keep afar. Ẓuhūrī says (Bahār) :—

نهاده است ظهورى هواى بوس و كنار   به يك كنار به بوس وكنار سوگنداست

گره — *girah,* one knot. (1) Like, resembling, comparable to. (2) United, agreeable.

گز روى كار دارد — *gaz rūy kār dārad,* (it) has a yard of façade. Used of the condition of a person which though apparently good, is in reality not so. The metaphor has been derived from gambling.

گل جا — See يك بادام (21).

لب نان — See يك بادام (22).

يك

Ẓahīr of Fāryāb says :—

ازان زمان که من اورا مثل زدم به سپهر   سپهر يك سر و گردن زفخر باليده

سره – –*sara*, one-headed. (1) A solitary person. (2) Two friends having the same sentiments. (3) At one time, all at once. (4) From beginning to end. Cf. يك سر .

سوار – –*suwār*, one horseman. (1) One who rides along fearing nothing, a knight-errant. (2) Alone.

سواره – –*suwāra*, a single horseman. (1) The sun. (2) A brave and valiant rider. Ṣā'ib says (Bahār) :—

پياده وار مكرد سپهر سر كش را   فگنده در جلو خويش يك سوارهٔ دل

سو كردن – –*sū kardan*, to put on a side. (1) To decide, to deliver judgment. Muṣtafā Mīrzā, grandson of Shāh Ṭahmāsp Ṣafawī, says (ibid.) :—

هر چه باداباد حرفى چند مى‌گوئيم باز   كار خود در عاشقى اين‌بار يك سو مى‌كنم

سوگرفتن – –*sū giriftan*, to take to a side. To avoid, to keep oneself away from a thing.

شاخ كردن – – *shākh kardan*, to cut one. To disgrace one.

شبه – –*shaba*, of one night. (1) A kind of fine white linen, embroidered with gold thread. (2) A kind of very tender garment, made of silk, worn by the bride and the bridegroom on the marriage-night. Bahār thinks it is a woman's head-sheet, made of grass, very tender, and not lasting more than one night. Ashraf says (Bahār) :—

چو خورشيد خاور نهان ساخت چهر   به زيور در آمد عروس سپهر
فزون گشت از كوكبش كوكبه   به سر كرده از ماه نويك شبه

ماه يك شبه *māh-i yak shaba*, the moon of one night. (1) A ruby. (2) The eye-brows of a beloved.

شكم سير خوردن – –*shikam sīr khurdan*, to eat one stomach-full. To satiate one's hunger at one time. Ṭāhir Waḥīd (Bahār) :—

فلكش بر دهى نه كرد امير   كه خورد يك شكم چقندر سير

صد ذات – –*ṣad dhāt*, (also يك صدى ذات), one hundred personnel. Formerly, a rank in the army. One of this rank received two lakhs of *dām* (five thousand rupees).

يك

روئی – – *rūī*, one-facedness. Unanimity, singleness, simplicity, sincerity.

رویه – – *rūya*, of one face. (1) Clear. (2) Open, manifest. (3) Consenting, agreeing. (4) Suddenly, all at once. Mukhtārī says (ibid.) :—

ای مهر تو بی حاصل یك رویه زمین مگسل کز مهر تو هست این دل آتش کدهٔ بر زین

ره – – *rah*, one way, one road. (1) At once. (2) At one glance, at first look. (3) Sincere. (4) Pure.

زخم – – *zakhm*, one wound. (1) The title of Sām Narīmān, because he killed a dragon at a single blow. Firdawsī (Jha.).

بشد سام یك زخم و بنشست زال می و مجلس آراست بفراشت یال

زدن – – *zadan*, to strike one. To twinkle once.

سر – – *sar*, one head. (1) Subject to one chief. (2) Together, in one body, at one stroke. (3) From beginning to end. (4) Suddenly. (5) Alone.

سراسر – – *sarāsar*, one whole. Bahār and ARaj. regard this as synonymous with يك سر (supra). Bahār quotes Bāqir :—

آن جوهرم که می شکنند از برای سر باور کنی اگر ببری یك سراسرم

and Mukhliṣ Kāshī :—

وسعت ملك جنون هم یك سراسر بیش نیست منتهای منزل چاك گریبان دامن است

But it seems highly improbable that یک سرا سر should also mean "subject to one chief" as in يك سر (1)

سر رفتن – – *sar raftan*, to go one-headed or ahead. Not to stop on the way.

سر و گردن بلند افتادن از چیزی – – *sar wa gardan buland uftādan az chīzī*, to fall one head and neck above anything (compare the English idiom 'to be head and shoulders above one'). To be higher than a thing. (2) To be greater than another. (3) To grow abundantly.

Ṣā'ib (ibid.) :—

ز ابرو يك سرو گردن بلند افتاد مژگانش کمان پرزور چون باشد خدنگ او رسا باشد

Munīr says (ibid.) :—

قدت زسرو يك سر و گردن بلند بود شمشاد سایه پرور نخل جوان تست

یك

رقیب -- *raqīb*, one Preserver. God. See چار نفس.

رکابی --*rakābī*, of one stirrup. (1) A led horse of state. (2) Haste or hurry. Niẓāmī says:—

عنان را یك رکابی زیر می‌زد　　　دو دستی با فلك شمشیر می‌زد

Hence رکابی شدن - -*rakābī shudan*, to prepare to do some work. Niẓāmī says (ARaj.) :—

زین بیش بر دل‌فریبی مباش　　　به ناراستی یك‌رکیبی مباش

and Khāqānī (ibid.) :—

یك‌رکابی مپای بر سر زهد　　　چون شود دل عنان‌گرای صبوح

رنگ - - *rang*, one colour. Sincere, faithful, true.

رنگان - - *rangān*, of one colour. Simple, sincere.

رنگی --*rangī*, one colouredness. Sincerity, faithfulness, truth. Khāqānī says :—

لاف یك‌رنگی مزن تا از صفت چون آینه　　　از درون سو تیرگی داری و بیرون سو صفا

رو - - *rū*, one face. Unanimous, sincere, pure.

به یك روزه محتاج کردن *bi yak rūza muḥtāj kardan*, to make one needy for a day. To make one in want of a day's dinner—an exaggeration of poverty. Zulālī says in *Sulaymān Nāma* (Bahār) :—.

نظامی بر و بوم تاراج کرد　　　سخن را به یك روزه محتاج کرد

رو کردن --*rū kardan*, to make one-faced. (1) To give up an acquaintance, used with the preposition با . Ismā'īl Īmā (ibid.) :—

اهل نفاق بودن بدتر ز کینه جوئیست　　　یك رو کنم به هرکس با من کند دوروئی

and Muḥsin Ta'thīr says (ibid.) :—

آسیای هرکه از بی‌آبروی دائر است　　　می تواند چون فلك با عالمی یك رو کند

رو نشین -- *rū nishīn*, sitting facing sideways. Indifferent. Ashraf(ibid.) :-

بت یك‌رو نشینی باز امشب　　　در آزارم به یك پهلو فتاده

یك

دندانه – – *dandāna*, one toothed. Similar. Ṣā'ib says (MusSh.).

در بهارستان یك‌رنگی بلند و پست نیست   ناز خار و گل به یك دندانه می‌باید کشید

دهن —. See یك بادام (13).

دهن خمیازه — See یك بادام (14).

دهن خندیدن — See یك بادام (15).

دهن لب خندان – – *dahan lab-i khandān*, one mouth of laughing lip. To smile a little. Ṣā'ib says (Bahār) :—

تا خنده بر بساط فریب جهان کنم   چون صبح یك دهن لب خندانم آرزوست

دهن گویا — See یك بادام (16).

دیده خواب — See یك بادام (17).

ذره – – *dharra*, one atom. The least part of a thing.

را دو کردن – – *rā dū kardan*, to make two of one. To be in communion with some one.

ران – – *rān*, one thigh. A light, day, dun, chestnut, or flea-bitten horse. (2) A chestnut coloured horse with a white mane and tail. (3) A fine, full-grown, light-breed horse. (4) A horse which takes a shorter step with one hind foot than the other. Kamāl Ismā'īl says (Jah.) :—

نشسته آب ز رشک لطافتت در خاك   چنان که باد بر آتش ز نعل آن یك ران

(ARaj. has رنگ for رشک).

Badr-i Chāch has :—

این عجب‌تر بین که یك‌ران شهنشه دم به دم   چار بامه بعد را در یك قدم آسان رسید

(5) The colour of myrtle and of the pistachio nut, likewise, yellow and grey.

رخ – – *rukh*, one face. A kind of bow.

رسیدن – – *rasīdan*, to arrive singly. To meet together.

رشته – – *rishta*, one thread. (1) Consenting, agreeing. (2) Of one condition, state.

رشته تاب – – *rishta tāb*. See یك بادام (18).

یك

حرف رنگ – See یك بادام (11).

خانه گشتن (شدن) کمان – – *khāna gashtan (shudan)-i kamān*, the turning of a bow into one curve. One side of a bow overpowering the other, i.e. the bow becomes crooked. Bending the bow. Khusraw (Bahār) :—

گشت چو یك خانه کمان سپهر داد سپهر آتش تیرش به مهر

خنده گل — See یك بادام (12).

دانه – – *dāna*, one pearl. (1) An incomparable gem. Ḥāfiẓ :—

گریهٔ شام و سحر شکر که ضایع نه‌گشت قطرهٔ باران ما گوهر یك دانه شد

(2) A string of pearls. (3) A necklace, formed in this way that five or six (according to Jah. seven) pieces of thread are taken, and on each piece five or six (or seven) pearls are threaded. Then all the six threads are together passed through a larger pearl. The threads are parted again, and a few pearls more are added to each one of them. Then, in the same way, all are together passed through a pearl with bigger hole, and this goes on until the necklace is complete. Khāqānī (in an elegy) says :—

مهره از بازو و معجر ز جبین باز کنید یاره از ساعد و یك دانه زبر بکشائید

دست – – *dast*, one hand. (1) Entire. (2) Whatever can be lifted with one hand. (3) Even (cloth). (4) Homogeneous. (5) A kind of dress. (6) A number of things of the same form and quality ; a set, such as دست‌رخت– – *dast rakht*, meaning a whole suit of clothes : turban, trousers, handkerchief and all ; also دست سلاح – – *dast silāḥ*, meaning all the armour, helmet, coat of mail and other things. دست جامه – – *dast jāma*, one hand garment. A kind of garment reaching from the head to the heels.

دل و یك جهت شدن – – *dil wa yak jihat shudan*, to become one heart and one face. (1) To consent. (2) To conspire.

دله – – *dila*, one hearted. (1) Uniform. Qā'ānī says :—

فگنده‌اند غلغله دوصدهزار یك‌دله به شاخ گل بے گله ز رنج انتظارها

(2) Sincere. (3) Brave, valiant.

دمه – – *dama* (مقارنت یك دمه *muqāranat-i yak dama*), society of a moment. A transient acquaintance.

يك

جهت – – *jihat*, one face. (1) Unanimous. (2) A friend.

چبه – See يك بادام (7).

چشم – – *chashm*, one eye. (1) One who looks on, or only considers the exterior. (2) A hypocrite. Khāqānī says :—

دهر است پیر مردی زال عقیم دنیا   چون باد ریشه یك چشم این زال بدفعالش

(3) A short-sighted person. (4) A unitarian. (5) The sun.

چشم پریدن – See يك بادام (8).

چشم خواب – See يك بادام (9).

به يك چشم دیدن *bi yak chashm dīdan*, to see with one eye. To regard two contrary things as equals and not to differentiate between them. Tā'thīr says (AsLugh.) :—

مرا از فطرت خورشید تابان این پسند آمد   که با يك چشم می‌بیند بزرگ و خرد دنیا را

چشم زدن – See يك بادام (10).

چشم (چشمه) کردن – – *chashm* (*chashma*) *kardan*, to make one eye. To decorate, adorn. Khusraw says (Bahār) :—

عروس صبح دم يك چشمه کرده   به بام چارمین ایوان برآمد

چشمه کار – – *chashma kār*, the single-eyed work. A decorated piece of work. Also pronounced as چشم کار – – *chashm kār*. Ṣā'ib says (MusSh.) :—

شیوهای حسن او صائب نیاید در شمار   دل بری يك چشم کار از نرگس جادوی اوست

Qāḍī 'Aṭā'ī[1] says (ibid.) :—

ما زهر اهل دلی يك چشمه کار آموختیم   ناله از نی گریه از ابر بهار آموختیم

چشمی – – *chashmī*, one-eyedness. (1) To give equal importance to good and bad : not to differentiate between the two. (2) A hypocrite.

چندبار – – *chand bār*, a few horses. A string of horses.

چوبه – – *chūba*, one-poled. A tent.

1. Bahār names the author as قاضی حلائی (Qāḍī Ḥalā'ī) and MuSh. as قاضی علائی (Qāḍī 'Alā'ī), both of which seem to be misreadings for قاضی عطائی (Qāḍī 'Aṭā'ī), surname of قاضی عطاء الله (Qāḍī 'Aṭa'ullah) who flourished in the time of Shāh Ṭahmāsp Ṣafawī.

يك

تا پیراهن -- *tā pīrāhan*, one shirt. (1) The man who wears only one shir is sparsely clad. Abū Ṭālib Kalīm has (Bahār) :—

شب قبای صبر دل‌ها چاك شد چون آمدی   هم چو شمع خلوت فانوس یکتا پیرهن

'Abdu'llāh Waḥdat of Qumm uses the epithet in the form تای پیراهن yaktāy pīrāhan (Bahār) :—

و کز بند قبا واکردنش رخت سفر بستی   چه خواهی کرد گر یکتای پیراهن برون آید

یکتا دلی *yaktā dilī*, single-heartedness. Amity.

تار -- *tār*, one string. Very little, in very small quantity.

تاز -- *tāz*, (also یکه تاز *yakka tāz*), single runner. One who charge the enemy alone. Gh. says that it signifies a little. Clearly enough it a misreading and misconstruction of يك تار (see supra).

تاش -- *tāsh*, one partner. A fellow-servant.

تنه -- *tana*, of one body. (1) Alone. (2) Matchless, unique.

تهی -- *tahī*, of one fold. (1) A garment without a lining, worn espe ially during the summer season. (2) A shirt, shift.

جا -- *jā*, one place. At the same time. Equally.

جان -- *jān*, one soul. A friend.

جانب -- *jānib*, one side. A partisan.

جانب افتادن -- *jānib uftādan*, to fall on one side. To face, to comba Ṣā'ib says (MusSh.) :—

چرا به تیغ جوانان فتد به يك جانب   کسی‌که جوشن صبرش ز سنگ خارا نیست

جانب شدن -- *jānib shudan*, same as above.

جلو -- *jilū*, one rein. A swift runner. Ṭughrā (Bahār) :—

، طفل اشک تندرو کز شوق گشتی يك جلو   حرفی ازین یعقوب نو با یوسف ثانی بگو

جلو رفتن -- *jilaw raftan*, to go on a horse-bridle. (1) To make the hor run. (2) To go all of a sudden. Ta'thīr (BAj.) :—

گر چنین کار خرام قدش از پیش رود   يك جلو تا به قیامت الف از خویش رود

يك

پشت — — *pusht*, one prop. (1) Two men of the same opinion about something. (2) A companion.

پشت کارد ماندن — — *pusht kārd māndan*, to remain (at a distance of) one knife's back. To be very near. Ibrāhīm Adham says (ibid.) :—

در حب آل صاحب تیغ دوسر علی　　　یك پشت کارد مانده که گویند عالی‌ام

پشت کمان — See يك بادام (4).

پشت ناخن — See يك بادام (5).

پندی — — *pandī*. Same as يك بندی q. v.

پهلو — — *pahlū*, one side. (1) Stable in one condition or state. Ṣā'ib says (ibid.) :—

بر نمی آید کسی باخوی یك پهلوی تو　　　هست یك پهلو تر از خوی جوانان خوی تو

(2) Same as يك سو q. v. (3) Same as يك رو q. v. Also see يك رو نشين

پهلو افتادن — — *pahlū uftādan*, (also with به), to fall on one side. (1) To engage oneself in a certain work whole-heartedly, and finish it. Qubūl says (ibid.) :—

به چشمم باز اشك از خوی یك پهلوش می‌آید　　　اگر خون دلم چون کبك تا زانوش می‌آید

(2) To feel shamed. Ashraf (or Salīm ?) says (AsLugh.) :—

بسته کمر به کینم از قبضه کمان او　　　در کشتن من تیغش افتاده به یك پهلو

and Qubūl says (Bahār) :—

ز ابروی تو نتوان برد جان افتاد یك پهلو　　　به قصد قتل ما چون صورت کشمیر بر کاغذ

از (به)يك پيمانه نوشيدن *az (ba) yak paymāna nawshīdan*, to drink from (with) the same cup. To be equal. Ṣā'ib says :—

خمار و خواب و بیماری و شوخی نسیه و مستی　　　ز یك پیمانه می‌نوشند می از چشم شهلانش

and (ARaj.) :—

کم نهٔ از لاله صاف و درد این میخانه را　　　با لب خندان به یك پیمانه می باید کشید

It seems the idiom is used with کشیدن and نوشیدن both.

يكتا *yaktā*, single. (1) Simple. (2) A garment without a lining. (3) God.

یك

– – بارگی *bārgī*, at one time or turn. At once. (1) Wholly, entirely. (2) Universally.

– – بام دو هوا *bām dū hawā*, one terrace (and) two breezes. A proverb, used when in a place two different types of law are in force, and the people do not act according to a single law. Shāpūr says (BAj.) :—

بیار نسیم کوی یارم   کانجا دو هوا بود به یك بام

– – بادو *bā dū*, one against two. Suddenly, all at once, unexpectedly. Cf. یکایك

یك بر دو زدن *yak bar dū zadan*, to strike one on two. (1) To see two of one, as those of squinted eyes do. (2) Praise for one who is expert in business, and who makes double profit in a bargain.

– – بر (در) دو گفتن *bar (dar) dū guftan*, to say one on two. To exaggerate.

– – بسی *basī*, one too many. Suddenly, all at once.

– – بغل *baghal*. See یك بادام (2).

– بغل آغوش – See یك بادام (3).

– – بن *bun*, one root. Sweet basil.

– – بندی *bandī*, singly bound. (1) Goodness. (2) Victory. Also یك پندی *yak pandī*.

– – به یك *ba yak*, one by one. (1) Suddenly. (2) Like. (3) Sure.

به یك پا استادن *ba yak pā istādan*, to stand on one foot. To be ready to serve. Ghanīmat says (Bahār) :—

پرستاران هندی شوخ و زیبا   ستاده بر سر خدمت به یك پا

– – پاره *pāra*, one part or piece. (1) Massive. (2) At once.

– – پاشدن *pā shudan*, to become one foot. To walk hastily.

بر یك پرکار گذاشتن *bar yak parkār gudhāshtan*, to leave on one compass. To let something remain in a certain condition. Ismā'īl Īmā says (Bahār) :—

به یك پرکار ماراکی گذارد   جنون دورئی دیوانهٔ ما

یك

(15) دهن خندیدن — — *dahan khandīdan*, one mouthful of laughing. A brief and sweet smile. Sālik Yazdī has (ibid.) :—

تا لب مشکل کشایت دهن خندیده است نیشکر بی عقده روید از شکر زار دلم

Also Shafī' Athar (ibid.) :—

لاف برابری به دهان تو گر زند خنده به غنچه مرغ چمن یك دهن کند

(16) دهن گویا — — *dahan gūyā*, one mouthful articulate. Speaking for a very short while. Bīdil says (ibid.) :—

گر چه بیدل شیشهٔ من از فلك آمد به سنگ این قدر شد کز شکستن یك دهن گویا شدم

(17) دیده خواب — — *dīda khwāb*. Same as (9). Jalāl Asīr (ibid.) :—

یك دیده خواب راحت سیاہم آرزوست بی طاقتی به مذهب من آرمیدگی است

(18) رشته تاب — — *rishta tāb*, one thread twist. Just a little, very little. Ṭughrā says (ibid.) :—

هزار بار نخ موج در محیط غمت به آب بادهٔ یك رشته تاب گوهر ماست

(19) گل جا — — *gul jā*, one rose space. A very small space. Sālik Yazdī has (ibid.) :—

از دو عالم گوشهٔ چشم بتان مارا بس است تیره بختان را چو داغ لاله یك گل جابس است

(20) لب نان — — *lab nān*, one lip-ful of bread (food). Very little food. Abū Ṭālib Kalīm (Bahār) :—

به وقت گرسنگی نفس دون گدائی کرد چو یافت یك لب نان دعوی خدائی کرد

(23) مژهٔ خواب — — *muzha-i khwāb*, one eye-lash worth of sleep. Little sleep, any sleep at all. Ṭālib Āmulī (ibid.) :—

اجل مبند به رویم در فسانه که من ز شوق یك مژه خواب عدم هلاك شوم

(24) مژه چشم شکستن — — *muzha chashm shikastan*[1], one twinkle of the eye-lash. A very short time, a moment. Qāsim Mashhadī (ibid.) :—

می توان با صد خیابان بهشتم طرح داد یك مژه چشمی که بر روی عزیزان بشکند

یك با دو کردن, *yak bā dū kardan*, to make one by two. To have communion with some one. To be so familiar with a man as to have a hand in his private affairs. Kamāl says (ARaj.) :—

بجز خموشی روی دگر نمی بینم که نیست زهره یکی با دو کردنم یارا

1. For شکستن BAj. gives شگفتن which is not supported by idiom, and is palapably incorrect.

يك

(5) پشت ناخون -- *pu͟sht nā͟khūn*, one back of a (finger-)nail. Same as (4). BAj. explains it as a small quantity, while Bahār takes it to signify a small field. Ṣā'ib says (Bahār) :—

چون قلم شد تنگ بر من ازسیه‌کاری جهان نیست جز یك پشت ناخن دست گاه خنده‌ام

(6) تار -- *tār*, one thread. A small quantity.

(7) چبه -- *chaba*, one night. Little, a little while.

(8) چشم‌پریدن -- *cha͟shm parīdan*, one eye-twinkle. A very short time, a trice. Ṣā'ib has (Bahār) :—

می توان رفت به یك چشم پریدن تا مصر بوی پیراهن اگر قافله سالار شود

(9) چشم خواب -- *cha͟shm* *k͟hwāb*, one eye-ful of sleep. A short sleep, nap. Ṣā'ib says :—

در عالمی که دیدهٔ ما را کشوده اند یك چشم خواب دولت بیدار بیش نیست

(10) چشم زدن -- *cha͟shm zadan* (also زد *zad*, and بهم زدن *baham zadan*), one twinkling of the eye. Same as (8). K͟hayālī (Bahār) :—

تا چشم من ز خون جگر چاشنی گرفت یك چشم زد نشد به غلط میهان آب

(11) حرف رنگ -- *ḥarf rang*, one iota of colour. A little colour, a dot of colour. Ṣā'ib says :—

یك حرف ازان غنچه دهن رنگ ندارد هر چند که ده رنگ زبان در دهن اوست

(12) خنده گل -- *k͟handa gul*, one smile's worth of a rose. Just a little of rose, or a flower. Ṭāhir Waḥīd has (Bahār) :—

یك خنده گل نه چیده‌ام از نخل زندگی آمد بهار و غنچهٔ دل وا نمی شود

(13) دهن -- *dahan*, one mouth. Little, very small. Ṣādiq (*Dast-i G͟hayb*) says (ibid.) :—

زان زنخدان یك دهن حلوای سیب گر دهد می دارم از جان بهترش

(14) دهن خمیازه -- *dahan k͟hamyāza*, one mouthful of yawning. A little yawn. Says Ṣā'ib (ibid.) :—

سراپایم چو ساغر یك دهن خمیازه می گردد چو می‌گردد به‌خاطر یادآن لب‌های می‌نوشش

Jalāl Asīr has (ibid.) :—

چو خندان بگذری از طرف گلشن گلستان یك دهن خمیازه گردد

يك

يكايك *yakāyak*, one-upon-one, one-one. Suddenly, unexpectedly, all at once. (Cf. يك بدو). But the compound loses this implication in the phrase:

يكا يك شدن متاع *yakāyak shudan-i matā'*, going of the merchandise all at once. Rise of the value of merchandise, property, etc.

يكا يك كردن متاع *yakāyak kardan-i matā'*. Same as يكا يك شدن متاع Sayyid Ḥusayn (entitled Imtiyāz Khān), surnamed Khāliṣ says (MusSh.):

در سر زلفش دوبالا می‌شود سودای دل　　　این متاع کم بها این جا یکا یک می کند

بادام -- *bādām*, one almond. A small quantity. There is quite a considerable number of such compounds prefixed with يك signifying a small quantity—in fact a *quantity*, small or large as the noun qualified by this numerical adjective happens to be small or large. A second noun is further added to a compound and is qualified by the latter which then serves as an adjective. For instance, they say يك بادام جا *yak bādām jā* where the compound يك بادام qualifies جا and thus implies a small space or room, in fact as small as will accommodate one solitary kernel of an almond. Shawkat Bukhārī (ARaj.):—

که از اندازهٔ خود پا نهد نظاره ام بیرون　　　نگاه من ز کوی یار یك بادام جا گیرد

Under this category fall the following:

(1) آش پختن -- *ash pukhtan*, to cook one soup. A small quantity of a thing, a small period of time, a trice. Yaḥyā (ARaj.):—

می خورد خام گوشت را چو هزبر　　　که ندارد یك آش پختن صبر

(2) بغل -- *baghal*, one armpit. A small quantity, as small as can be easily contained in one's armpit. ARaj. quotes Ṭughrā:—

یك بغل مشك میسر شودش نافه صفت　　　دست شانه چو به گیسوی رسای تو رسد

(3) بغل آغوش -- *baghal āghūsh*, one armpit of embracing-lap. A momentary embrace. Ṣā'ib says (Bahār.):—

به یك آغوش چه گل چینم ازان نخل امید　　　همچو گل یك بغل آغوش تمنا دارم

(4) پشت کمان -- *pusht-i kamān*, one arc-ful of a bow. A very small space, course, expanse. Ḥasan Bīg Rafī' has (Bahār.):—

دل من زان خم ابرو نه شود رو گردان　　　ز انکه دو ریش ز یك پشت کمان بسیار است

يك

يك آب خوردن *Yak āb khurdan*, to drink one water—to satisfy one's thirst with one drink. Ṣā'īb says :—

ای سکندر تابکی حسرت خوری بر حال خضر عمر جاویدان او یك آب‌خوردن بیش نیست

آش پختن - See يك بادام (1).

آويز - - *āwīz*, one hanger. A short and broad sword.

اسبه - - *asba*, possessed of one horse, one who rides alone. (1) The sun. Of the many metaphors signifying the sun is also شاه يك اسبه and سلطان يك اسبه. Khāqānī says :—

سلطان يك اسبه سايه چتر بر ماهی آسمان بر افگند

(2) Bravely, valiantly. Ṭālib Āmulī has (Bahār) :—

خود را يك اسبه بر سر افلاك می زنم خورشيد سان سر اينك بر كف نهاده ام

انداز - - *andāz*, single thrower. (1) A small arrow flying far. (2) An arrow which when discharged at a victim is never sought for. Athīru'ddīn Akhsīkatī[1] has (Rsh.) :—

تا زده بر هدف سينهٔ من چرخ را هيچ يك انداز نماند

(3) A double-headed arrow. (4) Bahār explains it also to signify a fatal (كاری) arrow, and quotes Khusraw :—

دو يك انداز را بهم پيوست پس بر آهو روانه كرد ز شست

هر دو در سر چنان نشاندش غرق كه دو شاخش پديد كرد ز فرق

and Majdu'ddīn Bilgrāmī :—

پاسخی كز غمزهٔ چشم يك اندازش برفت گر چه از دل بگذرد پيكانش در بر نشكند

(5) A perpendicular or steep precipice or an unscalable river bank. (6) Equal, even.

به يك انگشت كسی بستن *bi yak angusht-i kasī bastan*, to tie with one finger of some one. It is used to indicate the greatness of a man, meaning thereby that a work can be accomplished with but little attention on his part. Ta'thīr says (Bahār) :—

به قدرت خامهٔ صاحب سخن دستی چنان بسته كه چندين رستم دستان به يك انگشت او بسته

1. *Far. Jah.* has آخسنگی which clearly enough is a misreading of اخسيكتی.

نیم

(2) A bow. Shams Fakhrī says (ARaj.) :—

به یك تیر پای فلك شل کند   اگر بر کشاید به کین نیم لنگ

(3) Half ass-load. (4) The shanks. (5) Beautiful, handsome. In poetry نیم لنگ *nīm ling* can also be used as نیم لنگ *nīm lang* for the sake of rhyme.

مست – – *mast*, half drunk. One intoxicated, yet in his senses. The epithet is generally used for the eyes and the beauty of the beloved. Ṣā'ib says (Bahār) :—

به ساغر احتیاجی نیست حسن نیم مستش را   که می‌جوشد می از پیمانه چشم می‌پرستش را

نیزه – – *nīza*, half spear. A small spear.

نیمه *nīma*. (1) A short garment, covering half the body. (2) A broken (half) brick. Ṭāhir Waḥīd says in praise of the mason (ibid.) :—

طلب کرد چون نیمه آن بی‌وفا   شود خوش ازان نیمهٔ دل مرا

(3) Side, direction. (4) The veil.

نیمه پنجاه *nīma pinjāh*, half *pinjāh*. (1) Thirty, because the numerical value of *pinjāh*, according to the *Abjad* system of calculation comes to sixty, (2) ل (*lām*) letter of the Arabic script, because the numerical value of ل according to *Abjad* system is 30.

نیمه قندیل *nīma qandīl*, half the candle. The new moon. Khāqānī says :—

نیمهٔ قندیل موسی بود با محراب روح   یا مثال طوق اسپ شاه صفدر آمده

نیم هلال *nīm hilāl*, half new-moon. The lips of a mistress. Khāqānī says :—

آورد هزار عید پیدا   تا نیم هلال کرده گویا

نیم

(2) One who cannot express himself fully on account of his shyness, or decorum, or awe.

سفت – – *suft* (also سفته *sufta*), half-bored. (1) An incomplete, unfinished discourse. (2) Light shower.

سوخته – – *sū̲k̲h̲ta*, half-burnt. A piece of burnt cloth.

سیرگلستان – See (2) under نیم .

شکری – – *s̲h̲akarī* (also نم شکری *nam s̲h̲akarī*), half-sugared. A sweet, also known *namak s̲h̲akarī*.

غنچه تبسم – See (3) under نیم .

کار – – *kār* (also کاره *kāra*), half work. (1) Anything incomplete and unfinished. Ṣā'ib says (Bahār) :—

ز عجز صورت کارش تمام صورت بست   مصوری که شبیه تو نیم کار گذاشت

and K̲h̲usraw (Bahār) :—

تا نقش تو زمانه بر پیرهن کشیده   بر کارگاه گردون مه نیم کار مانده

(2) A pupil. K̲h̲usraw says (ibid.) :—

در از لعلش به درج تنگتاری   مه از رویش به شغل نیم کاری

(3) A labourer. Ẓuhūrī has (ibid.) :—

نافهٔ نیم کارهٔ دل ما   نفس سست رگ تمام نه کرد

کاسه – – *kāsa*, half cup. A kind of cup made of wood.

کاسه زیر کاسه داشتن – – *Kāsa zīr-i kāsa dās̲h̲tan*, to have a 'half cup' under the cup. To cheat, fraud. Ṭug̲h̲rā says (ibid.) :—

ز ماه چارده هرگز نپرسد آن هلال ابرو   که چندین نیم کاسه زیر یك کاسه چرا دارد

لنگ – – *ling*, half leg, or heel. (1) The quiver. Niẓāmī (ibid.) :—

همه ساز لشکر به ترتیب جنگ   بر آراست از جعبه و نیم لنگ

نیم

(2) A bird with new feathers, not very helpful in flying. Ṭāhir Waḥīd says (ibid.) :—

به خون خویش زنم غوطه گر کنم پرواز   چو طائری که پر و بال نیم رس دارد

It is also used as نفس نیم رس *nafas-i nīm ras*, half-approaching breath, and تیر نیم رس *tīr-i nīm ras*, half-approaching arrow, meaning thereby as not hitting the mark. Dhawqī Ardistānī says (ARaj.) :—

تا چند ز همراهی دل بازپس افتم   چون ناوك طفلان به نشان نیم رس افتم

and Jalāl Asīr says (ibid.) :—

خجل از ناله کنم فاخته و بلبل را   از خموشی نفس نیم رسی یافته‌ام

رنگ – – *rang*, half colour. (1) With faded colour. (2) Incomplete, unfinished.

رو – – *rū*, half-faced. A pearl or gem which is round on one side and flat on the other. Says Sayyid Ḥusayn Khāliṣ (Bahār) :—

حق القدم گرفت گهرهای نیم‌رو   پای کسی که آبله زد در سراغ ما

and

با حبابش نیم‌رو را بخت از بد گوهری است   او ز عمان خیزد این از چشمهٔ آب حیات

روز – – *rūz*, half (mid) day. (1) The country of Sistan. Of the many very interesting reasons for so naming the place, a few are : (*a*) when it is sunset in the West, it is noon, midday in the Middle East ; Sistan being situated in this part of the world. Hence the name. (*b*) When Solomon, of the Old Testament, reached this place, he found it filled with water. He commanded the *devas* (demons) to fill the place with dust, and as it took half the day to fill it, the place came to be known as such : and (*c*) when the emperor of China reached that place it was midday, and hence the name. Shaykh Aḥmad Ghazzālī, the brother of the Great Ghazzālī, says (ARaj.) :—

تا یافت جان من خبر از ملك نیم‌شب   صد ملك نیم‌روز به يك جو نمی خرم

(2) A note in music. The twenty-ninth of the Thirty Modulations (سی لحن q. v.) of Bārbad, the celebrated musician of ancient Iran.

زبان – – *zubān*, of half tongue. (1) Talking very little. A person not fond of talking much. Bāqir Kāshī says (MusSh.) :—

گر چه روی سخن امروز سراسر با ماست   ما ز کم حوصلگی نیم زبانیم همه

نیم

خورد – – <u>kh</u>*wurd*, half eaten. (1) A little, very little, little. (2) Incomplete. ARaj. quotes :—

همچو آب زندگانی نیم خورد خضر نیست　　　سر بمهر شرم دارم غنچهٔ خندان تو

خیز کردن – – <u>kh</u>*īz kardan*, to perform 'half rising.' A mode of salutation performed by standing half erect.

دار – – *dār* (contracted form of نیم‌مدار *nīm madār*), half-apportioned. A garment or floor not quite old. A<u>sh</u>raf says (Bahār) :—

افگنده طرح خرمی از سایه‌های نیم　　　دامان دشت ساخته نو فرش نیم‌دار

<u>Sh</u>ifā'ī says (Araj.) :—

می‌شود زیر پیچ دستارش　　　گلم نیم‌دار یك خروار

دست – – *dast*, half cushion. (1) A small cushion. Anwarī says (Bahār):-

دست آفت بدو چگونه رسد　　　که درو نیم‌دست دستور است

دینار – – *dīnār* (also نیمه دینار *nīma dīnār*), half *dīnār* (coin). (1) The lips of a mistress. (2) A kiss. Ḥasan Dihlawī says (ibid.) :—

از دهانت نیم دیناری به‌بخش　　　واجب آمد گنج خوبی را زکواة

and <u>Kh</u>āqānī says (Rsh.) :—

دوش گرفتم به گاز نیمهٔ دینار تو　　　چشم تو با زلف گفت زلف تو در تاب شد

راست – – *rāst*, half erect. A Note in music. <u>Kh</u>usraw says (Bahār) :—

گفتی ازان قول که قوال راست　　　گفت گهی راست و گهی نیم راست

رخ – – *ru<u>kh</u>*, half face. A portrait showing half of the face, with one eye, a profile. 'Urfī opens a *qaṣīda* of his, eulogising Abu'l Fatḥ thus :—

چهره پردازجهان رخت کشد چون به حمل　　　شب شود نیم رخ و روز شود مستقبل

رس – – *ras*, half ripe. (1) A half-ripe fruit, verdure, or wine. Ṣā'ib says (Bahār) :—

نو خطی سلسله جنبان جنون است مرا　　　سبزهٔ نیم رسی تشنه به خون است مرا

and Raḍī Dāni<u>sh</u> says (ibid.) :—

چید هرکس بر به قدر دانش از بستان فیض　　　میوهٔ ما نیم رس از شاخسار افتاده است

نیم

(2) Half-dead (with fear).

جرعه‌یے - See (1) under نیم.

چاشت - - *chāsht*, half-lunch. Breakfast.

چرخ - - *charkh*, half the sky. A kind of bow, having very short arrows. Anwarī says (ARaj.) :—

ای بجاهی که از علو بفگند نیم چرخ تو چرخ را از دست

and Asīr Akhsīkatī (ibid.) :—

گردون چو نیم قوس در آهنگ تنگ چنان کز نیم‌چرخ وهم جهد ناوك کمان

نیمچه *nīmchah*, half-let. (1) Small shirts and coats. Mujīru'ddīn Bīlqānī says (Bahār) :—

سبزه گر نیمچه بر آب زند باکی نیست کاب را روز و شب از باد زره بر بدن است

(2) A small sword and gun.

چهره - - *chihra*, half face. A species of imaginary being, having half a face, one eye, one arm, one foot : it is male and female ; the male having the right hand, foot, etc. ; the female the left. When united they resemble one human figure ; when separate, they are supposed to run with amazing velocity on one foot, and are considered very dangerous and cruel. Also called نیم‌تن .

خایه - - *khāya*, half egg. (1) A dome. (2) The visible sky, being half of the whole heaven. Khāqānī says (Rsh.) :—

گر عظمت نهد چو جم منظر نیم خایه را خایهٔ مورچه شود نه فلك از محقری

and

ای چتر تو زیر سایهٔ چرخ زردی ده نیم خایهٔ چرخ

خایهٔ‌مینا - - *khāya-i mīnā*, half glassy egg. Same as نیم خایه q. v.

خند - - *khand*, half smile. Faint smile. Ṣā'ib says (Bahār) :—

روزی که بسته دید لب هم چو قند او شد خنده زهر در دهن نیم خند او

خواب - - *khwāb*, half asleep. (1) Feeble of the eye. (2) Coquetry, blandishment. Khusraw says (ARaj.) :—

باز نداری ای پسر غمزهٔ نیم‌خواب را تانبرد به جادوی جان من خراب را

نیم

بر – –*bar*, half body. A stratagem, or skill in wrestling. Najāt says (Bahār) :—

تلخ و تند است ز چشمت نظری می‌خواهد   آسان از نگهت نیم بری می‌خواهد

پارچه – – *pārcha*, half a piece. A paralytic affection of one side.

پرتو – –*partaw*, half shining, i.e. the moon, or the stars when giving little or very dim light.

پیشه – – *pīsha*, of half trade. Poor, with little property.

تاج – – *tāj*, half crown. An ornamental head-dress worn by the bride. Nāẓim Harwī says (ibid.) :—

مرصع نیم تاجی بر سرش بود   که ماه نو کلاه زرگرش بود

ترك – – *tark*, half forehead. (1) The helmet as covering half the forehead. HQul. says that it has also been written as نیم‌ترگ *nīm targ*, rhyming with برگ *barg*.

تسلیم – –*taslīm*, half saluting: performed by reaching one's hand to the navel and bending a little by way of salutation. Against this is تمام‌تسلیم *tamām taslīm*, full saluting: performed by placing the hand on the ground and then touching the forehead with it.

تن – –*tan* (also تنه *tana*), half body. (1) A garment with short sleeves and skirts; a vest worn by the eastern monks called Calendars, which reaches the lower part of the body. It is so called because it covers only half the body of man. Niẓāmī says (ibid.) :—

نیم تنی تا سر زانوش هست   از پی آن بر سر زانو نشست

(2) Home. (3) Same as نیم‌چهره q. v.

ته – –*tah*, divided into two. Half a fold. Whence we get نیم ته کردن (to make half-fold), i.e. to bend double at the waist. Hātifī says in the Tīmūr Nāma (ARaj.) :—

یکی نیم ته کرده قصاب‌وار   بسی قوچ جنگی دران کار زار

جان – – *jān*, half alive. (1) The lover, supposed to be half-dead on account of suffering pains in love. Ṭāhir Waḥīd says (Bahār) :—

مسیح فاتحه خوان است نیم‌جان ترا   رواست دادن جان رنج ناتوان ترا

نیم

نیم *nīm*, half. (1) One hundred, because the total value of the three letters (ن ، ی ، م) in it, calculated according to the *Abjad* system of calculation comes to 100. (2) Very little, little, the least part of a thing. Under this head come a few compounds in which نیم (*nīm*) is meant to indicate the least part of something. Sa'dī says :—

به نیم بیضه که سلطان ستم روا دارد   زنند لشکر یانش هزار مرغ به سیخ

(1) نیم جرعه مے *Nīm jur'a may*, half a draught of wine. Very little.

(2) — سیر گلستان — *sayr-igulistān*, half a walk in the garden. A very short walk. Ṭālib Āmulī says (Bahār) :—

اگر دل است وگر دین درین شگفته بهار   به نیم سیر گلستان فروختن دارد

(3) — غنچه تبسم — <u>gh</u>*uncha tabassum*, the smile of half a bud. The least trace of a smile. Ṭālib Āmulī says (ibid.) :—

حاشا که در بساط دل درد جو بود   ذوقی که نیم غنچه تبسم درو بود

Of the same nature are such compounds as نیم برشت (or برش) half-roasted, نیم بسمل (half-slaughtered), نیم پخت (half-cooked), نیم کشت (half-killed), etc., signifying an incomplete act or state.

— آدمی — *ādamī*, half a man, i.e., a (or one) woman, because in Muslim Law evidence of two women is considered as equal to that of one man.[1] <u>Kh</u>āqānī, in a self-laudatory *qaṣīda*, makes use of this epithet to indicate his own mother :

لیك نیم آدمی آن جاست مرا   چون سپردمش به یزدان چکنم

— آستین — *āstīn* (*nīma āstīn*), half sleeves. An upper robe with half-sleeves, commonly made of gold and silver tissue.

— انداز — *andāz*, half-thrower. An incomplete throw, which can severely hurt without killing the victim. Ṭālib Āmulī says (ARaj.) :—

یکی صید رهائی دشمنم آتش عنانی کو   که در قید کمند آرد به سعی نیم اندازم

— بدست — *bi-dast*, half a span. (1) The distance between the point of the thumb and the tip of the fore-finger, when extended. (2) A small pillow. Cf. نیم دست

1. Qur'ān, II, 282.

not the only cause of this. A comparison effected between a couple or more idioms of one and the same book easily reveals the very sorry fact that these valuable works have greatly suffered at the hands of every subsequent editor and printer. While they deserve all our praise for their labour, these editors and printers can hardly escape the blame for mutilation of the texts. The present writer craves indulgence of the readers for these words and assures them that they have been called forth by the difficulties he met and had to reckon within the course of his study. The writer humbly hopes, that this collection with all its shortcomings will prove of help to students of the Persian language and literature, and may be of some use in guiding them to a correct understanding of a language which has left an indelible mark on the language, life and culture of many a people, oriental and occidental.

I wish to offer my sincere thanks to Prof. M. N. Reḥmān of the Arabic and Persian Department of the Allahabad University. Mr. Reḥmān not only suggested this interesting subject for work, but has also helped me with his valuable suggestions throughout the work. While all commendable features in these pages should be ascribed to him, all shortcomings and faults are certainly mine.

Abbreviations used

ARaj.	stands for	*Farhang-i Ānand Rāj.*
AsLugh. ..	do	*Āṣafu'l Lughāt.*
BAj.	do	*Baḥr-i 'Ajam.*
Bahar	do	*Bahār-i 'Ajam.*
BQ.	do	*Burhān-i Qāṭi'.*
ChirH.	do	*Chirāgh-i Hidāyat.*
Gh.	do	*Ghiyāthu'l Lughāt.*
HQul.	do	*Haft Qulzum.*
Jah.	do	*Farhang-i Jahāngīrī.*
Johns.	do	*Johnson's Pers.-Arabic-English Dictionary.*
Kashf.	do	*Kashfu'l Lughāt.*
MF.	do	*Muwayyidu'l Fuḍalā'.*
MusSh.	do	*Muṣṭalaḥātu'sh Shu'arā'.*
Rsh.	do	*Farhang-i Rashīdī.*
Redhouse.	do	*Redhouse's Turkish-English Dictionary.*
q. v.	do	which see.

that a phrase of two words means exactly the same as that of any one of the second grade, and the compound of the latter group is in reality the same except that one or two more words are added to it. The additional words qualify, clarify and often specify the prefixed phrase. For example, the phrases دوخاتون (two ladies—the pupils of the eyes), چار بیخ (four roots—the four elements), شش بانو (six ladies—the six planets, Saturn, Jupiter, Mars, Venus, Mercury, and the Moon), هفت شمع (the seven candles—the seven planets), etc. etc. mean exactly the same when used with the additional word or words as دو خاتون خرگه سنجاب (two ladies of the court of ermine), چار بیخ حیات (four roots of life), شش بانوی پیر (six old princesses), هفت شمع بی دخان (seven smokeless candles), or هفت شمع درخشان (seven brilliant candles). Thus it seems that the original compound consisted of two words, but succeeding writers added adjectival words and phrases.

A striking fact is that one and the same object or idea has been expressed in so many metaphorical ways. For example the idea of 'a little, a small quantity' has been expressed in 24 different ways, and the موالید ثلاثه (three kingdoms of nature: mineral, vegetable and animal) are symbolised in 10 different idioms. Similarly, 'the four elements' have as many as 37 distinct epithets to express it.

It will be noted that almost all the illustrations, in the following thesis have been taken from books of verse, particularly the *qaṣīda*. This may be due to the fact that such artifice can be employed in the *qaṣīda* to the best advantage and with ease, whereas in prose there is little scope for this.

The field covered in this collection is limited to such cardinal numerical compounds as are exclusively used in a metaphorical sense. Compounds which are used in the literal sense, and allow no metaphorical interpretation, have not been taken into account. Similarly, there are some compounds with يك (such as يك نفس ، يك رنگ ، يك دل ، يكجهت etc.) which all imply "of one and the same kind, or nature," and also the abstract nouns formed from them يكنفسی ، يكرنگی ، يكدلی ، يكجهتی In these and similar compounds there is only a tinge of the transferred sense, and therefore, they have also been excluded. The Ordinals too have been left out of this study, as they form a study by themselves.

The compounds are arranged in the numerical order. The pronunciation of each compound is transliterated immediately after it. The literal meaning of the compound is first given, the metaphorical meanings following immediately.

Persian lexicons have generally been badly edited and those available are full of misprints, which made the work of the present writer very difficult. An attempt has always been made to establish the correct reading.

Carelessness on the part of the worthy lexicographers is, however,

The Iranians have doubtlessly left an indelible mark of their own on the civilisation of the Arabs. This ingenuity is also apparent in their excellent use of numerals. The numbers have their own part to play in science, philosophy, astronomy, and many other branches of human knowledge. In literature the metaphorical expression of an object with the help of number is generally based on the component parts or some chief characteristics of the object. To take one or two examples, the elements formerly believed to be four in number are generally defined by four (چار ، چهار), such as چارجوی ، چاربسیط etc. The planets, known to the ancients as seven in number, are described by هفت , used in many compounds. The numerical adjective *haft* (seven) is used to qualify the noun metaphorically which describes the seven planets. The new moon of one night's standing is described as *māh-i-yak shabah,* which denotes the eyebrows of the beloved. The numerals have also helped a great deal in the extension of metaphors, and enhancement of the various figures of speech. But for the use of numerals the formation of so many symbolical epithets to express the same idea would not have been so easy. The seven heavens can be described in many different ways simply by qualifying a noun with هفت (seven) ; of course, the noun ought to have some sort of resemblance to the object described. Thus the heavens can be said to be the seven collyrium-coloured ones, or the seven domes. Similarly, the five senses are referred to as the five immune steeds, which help the living in moving from place to place. توسن سلامت (steed of immunity) alone would not have carried us far in understanding the real meaning, but پنج (five) makes things clearer. Further, the compound دویك [two (or) one] in the sense of last (two or one) breath of a man expresses more exactly the condition of the moment. It is also a common practice of writers to describe the beauty of the beloved by comparing it to the moon (ماه) ; but to express the same idea with the numerical metaphor as ماه دو هفته (the moon of two weeks), when she is at the zenith of her beauty, enhances the effect.

Thus we notice how far a thorough study and a correct use of the numerals has helped the Iranians in enriching their language. Innumerable idioms and epithets would hardly have existed if the numerals had not made possible the extension of expression. The beauty and charm of thousands of epithets would vanish if at any moment the numerals were taken away from them.

The study reveals two grades of compounds : (1) those comprising only two words, the numerical adjective and the noun qualified, such as چارجوی ، سه بعد ، دو یاقوت ، یك اسبه etc., and (2) those consisting of more than two words, as یك سرمه‌دان شراب، دو خاتون خرگه سنجاب، چهار مرغ خلیل، پنج توسن سلامت، هفت چتر آبگون ، نه بام ایوان ، etc. In many cases, however, it will be seen

NUMERICAL COMPOUNDS IN PERSIAN

INTRODUCTORY

IT is intended in these pages to present a comprehensive survey of such numerical compounds and epithets used in the Persian language as have a signification other than the literal meaning, and to illustrate them with examples from standard Persian works, chiefly of classical poetry.

Expression of thought with the help of sounds or signs, written or otherwise, constitutes an art, which, like other arts and sciences, has been developed and perfected through long practice and consummate skill. Like other gifts of God, or, more scientifically speaking, achievements of man, this skill in the formation of language varies from person to person, from community to community, and from nation to nation. The Iranians (or, to use the old term, the Persians) possess, as a careful study and a critical analysis of the compounds and epithets compiled herein will reveal, the fecundity of the mind necessary for the development of the language and literature of a nation. The Iranian brings forth in numerous different forms and phases one and the same idea or object. His analytical mind finds resemblance of an object in so many different and, sometimes, opposite things. The two lips of a damsel can be expressed in half-a-dozen different ways. Sometimes, they are to him 'two fires' (دو آتش), because of their similarity in colour to the flames of fire; at another occasion they are 'honey,' on account of their 'sweetness' and 'good taste.'

Soon after the Arabs came to Iran in the seventh century, their civilisation was accepted by the Iranians, who, through their intelligence and fertility of mind, transformed it into something more suitable to the nature of the country and the psychology of its people. Similarly, in the field of literature the Iranians at first imitated and then adopted the Arab mode of expressing their ideas, as also the language and the main features of Arab culture and civilisation. After some time, however, these early 'imitators' surpassed, at least in some spheres, the masters themselves. The Iranians possess the skill to combine a few words, when one word does not carry them far, for opening a whole world of meaning before the readers.

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از ناچیز و ہیچ مدان مولف اوراق

امین الدین خاں

فروری سنہ ۱۹۴۱ء

ابو محمد الملک ۱۹۳ع

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DUE DATE